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Dictionary of Islamic Philosophical Terms

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قاموس مصطلحات الفلسفة الإسلامية

Introduction:

This dictionary is an aid to the readers of Muslim philosophical works many of which are in Arabic. It includes most of the terminology that was developed by Muslim philosophers in their works and the terms that they borrowed -and sometimes translated- from the Greek philosophical works. Also included are concepts that are Islamic but of a philosophical nature and were used by Muslim philosophers. Pure Arabic or strictly Fiqhi (including Islamic concepts) and Sufi terminology are **not** included in this dictionary. Also if you are looking for Arabic Names - male or female- this is not the place for it.

The dictionary also includes the Arabized names of the philosophers and scientist of Greek, Roman, and Byzantine Origin -namely those that worked with Greek works of science, mathematics and philosophy.

At times it only includes the names of the non-Muslim scholars and little else, as very little is known about them. Also the Greek schools of thoughts are included and briefly defined. There are philosophers and ideas that were erroneously attributed by the philosophers who worked in Arabic -Muslim and non-Muslim- and that is brought to light. An example of this is some the works of Poltinus was attributed to Aristotle.

This dictionary is based on the work by Prof. M. Saeed Sheikh "*Dictionary of Muslim Philosophy*" published by the Institute of Islamic Culture -of Lahore, Pakistan- first published in 1970 with updates and corrections as needed. Also I have added terms from Professor **Alparslan Acikgenc of Fatih University, Turkey, and they are marked as such with (AnAc)**.

Using the Dictionary:

Since this dictionary uses frames if you want to use a **frame free** version ***click here***. At the bottom frame you will find a list of Arabic alphabet. select the letter and that will open up the page with list of definitions. If you do not see this frame you may ***click here*** for the frames version.

- For a complete listing of the terms in this dictionary in English transliteration. ***click here***.
- For a complete listing of the terms in this dictionary in Arabic. ***click here***.
- For a copy of the original preface of the book. ***click here***.
- For more information regarding Islamic Philosophy. ***click here***.
- For a dictionary of Islamic philosophical terms in Russian. ***Click here***.

Primary Sources of Reference:

1. *Ta'rifat* by Ali ibn Muhammad al-Jurjani, (Beirut: Matkabat Lebanon, 1978).
2. *Mafatih al-'Ulum* by Muhammad ibn Ahmad al-Khawarizmi.
3. *Maqasid al-Falasifah* **by Imam Ghazali (ed. S. Duyna, Dar al-Maraif Cairo, 1960).**
4. *Kashf 'Istilahat al-Funun* by Muhammad Ali bin Ali at-Tahwani, (Beirut: Dar Sadr, 1961).

Supplementary Texts:

1. *Al-Fhirist* by al-Nadim. (The work is in Arabic and has been translated into English by the late B. Dodge).
2. *Tarikh al-Hukama* by Al-Qifti.
3. *'Uyun al-'Anba if Tabaqat al-'Atibba* by Ibn abi 'Usaibi'ah.
4. *Mustalihat Falsafi Sadr ad-Din Shirazi* by Sayyid Ja'far Sajjadi.
5. *al-Mu'jam al-Falsafi by Jamil Salibah,* (Beirut: Dar al-Kitab al-Lubanani, 1982).
6. *Studies in the History of Arabic Logic* by Nicholas Rescher.

7. *Lexique del la Langue Philosophique d' Ibn Sina* by A. M. Goichon.

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A

Dictionary of

Muslim Philosophy

PREFACE

In this short work, the first of its kind in the English language, an attempt has been made to give reliable definitions and clear explanations of the major terms used by the medieval Muslim philosophers in logic, metaphysics, psychology and other allied disciplines.

Among the many works consulted in the compilation of this dictionary are the *Ta'rifat by* 'Ali ibn Muhammad al-Jurjani, *Mafatih al-'Ulum* by Muhammad ibn Ahmad al-Khwarizmi, *Lexique de la Langue philosophique d' Ibn Sina* by A. M. Goichon and Imam al-Ghazali's *Maqasid al-Falasifah*. For fuller explanation of certain terms the monumental *Kashf 'Istilahat al-Funun* has been resorted to, while quite a few terms have been culled from Sayyid Ja'far Sajjadi's *Mustalihat Falsafi Sadr al-Din Shirazi*. Nicholas Rescher's *Studies in the History of Arabic Logic* has been helpful in the selection and elucidation of a number of logical terms.

To the important terms selected have been added some variants of Arabicised Greek names and titles which though commonly found in such source books as Ibn al-Nadim's *al-Fihrist*, alQifti's *Tarikh al-Hukama'*, Ibn abi 'Usaibi'ah's *'Uyun al-'Anba' fi Tabaqat al-'Atibba'*, are yet likely to be unfamiliar to the modern reader.

All terms given in Arabic script with transliteration in English have been arranged alphabetically except for the definite article *"al"* which has been disregarded in the listing of both the single words and the compounds. Where the technical meaning of a term differs widely from its literal meaning, the latter has also been given.

I feel deeply indebted to a large number of learned authors, both Oriental and Occidental, whose valuable works have been of great help to me in compiling this dictionary; the present work, however, is not a mere translation of what has been written on Muslim philosophy or its terminology in Arabic, or Persian, or German, or French. An effort has been made all along to strike a balance between the *ipsessima verba* of the classical texts consulted and the diction and idiom of modern philosophical thought to make the definitions and explanations of terms as easily and clearly communicable to the Western and West-oriented reader as is possible consistently with accuracy; this, however, could be attempted only by making a free use of cross-references:

This dictionary, it is hoped, will be of use not only to the students of Muslim philosophy, for whom it has been primarily designed, but will also be of interest to scholars of Islamics and philosophy generally. It is further expected to be of some help to the increasing number of scholars who are engaged in forging a new philosophical vocabulary in Arabic, Persian, or Urdu in alignment with the great Muslim intellectual heritage.

I wish to place on record my deep sense of indebtedness to my teacher, the late Professor M. M. Sharif, who urged me to work on this deplorably neglected field, helped me to prepare the original plan and remained my guide and constant source of inspiration, so long as he lived, in its execution in detail. May his soul rest in peace !

To Dr S. M. Ikram, the present Director of the Institute of Islamic Culture, Lahore, I owe a special debt of gratitude-without his personal interest, encouragement and patience this work would not have seen the light of the day.

I remember with gratefulness the help given me in understanding some passages of highly technical Arabic texts by Maulana M. Hanif Nadawi, an Arabist *par excellence*.

I am equally indebted to Mr. M. Ashraf Darr for the very special care with which he went through the manuscript and the closest attention with which he read the rather difficult proofs.

Needless to add that for imperfections and shortcomings which still remain I alone am responsible. Suggestions for improvement will be gratefully acknowledged.

Lahore

M.S.S.

23 June 1970

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The nature of the dictionary is that it is extensively self referential and it just lends it self so much more in a hypertext format. Further I have added some terms that I think were lacking in published original. Also there are mistakes that were corrected from the printed version. I have pointed that out. There are terms referenced but not included. They are logic terms which I could not find in other dictionaries that were available to me at the time *htmlizing.*

That leaves the problem of transliteration and the Arabic script. I have included an additional page which has all the terms in Arabic. Each term has been cross-referenced to the definition. The original transliteration scheme did not translate well into html. If I do solve this problem I will update the website accordingly. If anyone knows how to do this well do let me know as I am open to ideas.

I am considering placing the rtf/word 97 files and if anyone finds that this idea is appealing let me know in order that it can be realized. Now that the dictionary has grown I think this option is not one that is useful as the current word file is in need of a major update just to match what is on the web.

With that said I hope you enjoy your foray into Islamic Philosophy.

Muhammad Hozien

27 February 2001

-ا- Alif

ibtihaj

Frui or to enjoy God, i.e. to have the bliss and beatitude of the experience of the Divine.

abad

Eternal *a parte post*, i.e. eternal without end as opposed to *azal* (q.v.), eternal a parte ante, i.e. eternal without beginning. Sometimes used synonymous with *dahr* (q.v.), i.e. time in the absolute sense. According to the philosophers the two terms *abad* and *azal* imply each other an the world is both pre-eternal and post-eternal, a view very seriously challenged by the orthodox (notably by Imam Ghazali) for according to them God alone is *abadi* and *azali*.

Ibda'

Creation from absolute nothingness; to be distinguished from the cognate terms *khalq*, *takwin* and *ihdath*, all of which presuppose the temporal priority of cause to effect. In *Ibda'* there is no priority of cause to effect; there is only priority in essence so that effect comes to *be* after not-being with a posteriority in essence. *Ibda'* again is of higher order than *ihdath* or *takwin* in so far as it signifies granting existence without an intermediary, be it time, or motion, or matter one or other of which is necessarily presupposed in *ihdath* and *takwin*. Further *Ibda'* is specific to the creation of intelligences, *khalq* to that of the natural beings and *takwin* to that of the "corruptible" among them.

Abarkhus

Hipparachus: Greek astronomer, mathematician and geographer of 2nd century B.C.

Ibisqulas

Hypsicles: Greek mathematician. Some of his books were translated into Arabic by Qusta ibn Luqa and

also perhaps by al-Kindi.

Ibtulamayus

Ptolemy: astronomer, mathematician and geographer of 2nd century C.E. see Batalmiyus and *al-Majisti*.

al-ab'ad al-thalathah

The three dimensions of a material body: length, width, and depth. These dimensions do not enter into the definition of a thing; they are just some of its accidents and not part of its existence, even though they determine its state.

Ablus

Apollonius; See Balinus.

Abuditqitiqa

Analytica Posteriora or the *Second Analytics*. Aristotle's fourth book on logic; See *Analutiqa Thani*.

Abidhqulis

Empedocles (c. 490 -c. 435 B.C.): Greek pre-socratic philosopher; see Anbadqulis.

Abiqurus

Epicurus. (342? -270. B.C.): Greek philosopher; the school of Epicureanism (Abiquriyah, q.v.) named after him. He taught that pursuit of pleasure is the end-all and be-all of morality, but emphasised that the genuine life of pleasure must be a life of prudence, honour and justice. In natural philosophy he adopted the atomistic theory of Democritus (Dimiqratis, q.v.) and accepted the view that the element of chance or deviation occurs in the otherwise straight motion of atoms.

Abiquriyah

Epicureanism, the school of thought, mainly ethical as founded by by Epicurus (Abiqurus, q.v.). It is noteworthy that contrary to the usual meaning of the word in English, Epicureanism on the whole inculcates simplicity of life: the fewer the desires, the better it is; for a greater number of desires is likely to bring greater dissatisfactions which one ought to avoid at all costs. Though like cyrenaics (Qaurniyah, q.v.) Epicurus regarded pleasure or happiness as the end of life, unlike them he preferred the lasting pleasures of the mind to the immediate pleasure of the body. Prudence, honour and justice for him were the cardinal virtues. He also gave high place to friendship and taught that one should not fear death for "death does not yet exist". He even adopted Democritean atomism for moral reasons; it abolished, according to him, all superstitious fears of death and punishment in hereafter.

ittihad fi' l-idafah, also called ittihad fi' l-nisbah

Union by relation, said of two or more pairs of things when the terms or parts of each pair have the same relation or ratio as the terms or parts of the other pair, e.g. the relation individually of two brothers to their father or the relation of ration 2 : 4 to the ration 3 : 6 ; the relation between such pairs is technically called to be that of *munasabah* (q.v.).

ittihad fi' l-jins

Union by genus, said of two or more things when they belong to the same genus, e.g. man and horse belonging to the genus animal; relation between them is technically called to be that of *mujanasah* (q.v.).

ittihad fi' l-khassah

Union by property (proprium), said of two or more things when they have a common property, e.g. triangles of all kinds have the sum of their two sides greater than the third; this relation between them is technically called to be that of *mushakalah* (q.v.).

ittihad fi' l-kamm

Union by quantity, said of two or more things when they are of equal quantity, e.g. two seers of cotton and two seers of gold with reference to weight, or one yard of cloth and one yard of a tape or stick with reference to length; the relation between such things is technically called to be that of *musawah* (q.v.)

ittihad fi' l-kaif

Union by quality, said of two or more things of the same quality: color, taste, smell or any other quality; the relation between them is technically called to be that of *mushabahah* (q.v.)

ittihad fi' l-nau'

Union by species, said of two or more things or individuals belonging to the same species, e.g. Zaid, Bakr and 'Umar subsumed under the species "man"; the relation between them is technically called to be that of *mumathalah* (q.v.).

ittihad fi' l-maudu

Union with reference to "subject", said to be of two or more predicates when they pertain to the same subject in a proposition for example when it is said, "Honey is yellow and sweet and soft".

ittihad fi' l-wad'

Union with reference to the composition of parts of constituents of two or more bodies, for example the skeletal systems of two mammalians or vertebrata; this similarity in the composition of parts of two or more bodies is technically known as *muwazanah* (q.v.).

ittisal

A term used in logic to denote the connection between the antecedent and the consequent in a conditional or hypothetical proposition. Also means continuous. see *al-qadiyat al-shartiyah*.

al-athar al-'ulwiyah

"The things on high": an expression used by Muslim philosophers and scientists for meteorological phenomena such as meteors, thunder, lightning, seasons, rain, snow, hailstorm, dew, etc. Quite often it is used as title of works on the study of these phenomena and more particularly for Aristotle's work *Meteorolgica* containing four books.

ithbat al-Bari

Proving the existence of God. Muslim philosophers seem to be fully conversant in their own way with the so-called traditional arguments for the existence of God, viz. the cosmological argument, the teleological argument and the ontological argument; it is, however, the first which they have emphasized most and of which they have given many more variant forms than those of the others.

Uthulujiya Aristatalis

The theology of Aristotle, a pseudo-Aristotelian work which the Muslim philosophers in all sincerity ascribed to Aristotle. It really is a running paraphrase of the eight sections of the last three books of Plotinus's *Enneads* (i.e. IV3, IV4, IV7, IV8; V1, V2, V8; and VI7).

ijitima al-naqidain

Bringing two contradictories together, which is a logical impossibility; for two contradictories cannot be predicated of the same subject at the same time in the same respect, as contradictories in their very nature exclude each other. This is, however, done to reduce the argument of an adversary in a discussion to a logical absurdity. See also *muqati'* and *naqidan*.

al-ajsad al-saba'ah

"The seven bodies": an expression used by the philosophers to denote seven kinds of minerals or metals: gold (*dhahab*), silver (*fiddah*), lead (*rasas*), black lead (*usrub*), iron (*hadid*), copper (*nahas*) and a hard glass substance (*kharsin*).

al-ajnas al-'ashr

The ten genera, the name given sometimes to the ten Aristotelian categories; see *al-maqulat al-'ashr*.

ihtijaj

To give a logical argument or proof; it has three major modes or kinds: syllogistic argument (*qiyas*, q.v.), inductive argument (*istiqra*, q.v.) and argument by analogy (*tamthil*, q.v.).

ihdath

Coming into temporal existence; see *ibda*‘.

Ihdath al-jaww

"The events of the firmament", i.e. the meteorological phenomena such as meteors, thunder, lightning, seasons, rain, snow, hailstorm, dew, formation of minerals etc. The term is often used for the science of meteorology. See also *al-athar al-‘ulwiyah*.

Ihsar

The quantification of a proposition through the use of one of the quantity indicators (*al-faz al-musawirah*, q.v.); see *al-qadiyat al-mahsurah*.

akhadha juz’ al-‘illah makan al-‘illah

The fallacy of taking a part of the cause or only one condition of the cause as the whole cause.

akhadha mabi’ l-‘ard makan bi’l-dhat

The fallacy of accident; it consists in confounding an essential with an accidental difference as in the following example. " ‘Is Plato different from Socrates?’ ‘Yes.’ ‘Is Socrates a man?’ ‘Yes.’ ‘Then Plato is different from man.’" The fallacy lies in assuming that whatever is different from a given subject must be different from it in all respects, so that it is impossible for them to have a common predicate.

al-akhlat al-arba‘ah

The four humours, i.e. the four chief fluids of the body, viz. blood, phlegm, choler orbile and melancholy or black bile; the theory of four humours, quite common with Muslim philosophers and physicians, originated from Hippocrates (*Burqat*, q.v.).

Ikhwan al-Safa’

"the Brethren of Purity" a free scholarly association of scientists and philosophers established at Basra in about 373/983 with a branch in Baghdad. They authored fifty-one treatises know as *Rasa'il Iknwan al-Safa'* (Treatises of the Brethren of Purity) which form an Arabic Encyclopedia of science, philosophy and religion, probably the first of its kind in the world of literature.

idrak

Perception or apprehension; the term is used, however to denote any kind of cognitive experience of the particular objects whether it is due to external sense-organs (i.e. *idrak al-hiss*) or on account of internal senses such as formative faculty (*al-quwwat al-mustasawwirah* or khayal, q.v.), estimative faculty (*al-quwwaat al-mutawahhimah*, q.v.), imagination (*al-quwwat al-mutakhayyilah*, q.v.) or rational faculty (*al-quwwat al-'aqliyyah*, q.v.). Sometimes cognition, through the external senses, is distinguished from that through the internal senses by calling the former *mahsusat* and latter *wajdaniyat*.

adwar-o-akwar

The recurrent or cyclic periods in the history of cosmic evolution; a term used mostly by the philosophers of illuminationism (*ishraqiyun*).

Iraqalitus

Heraclitus (fl. in 5th century B.C.) Though generally called the "Obscure," he was one of the most brilliant of the pre-Socratic philosophers. He maintained that all things change and nothing is permanent.

Irkhila'us

Archelaus – Greek philosopher, the disciple of Anaxagoras (*Anaksaghuras*, q.v.).

Aristatalis

Aristotle(384–322 B.C.) pupil of Plato and teacher of Alexander… almost all of the works of Aristotle except his Dialogues (about 27) were available to the Muslim philosophers in their Arabic translation. The called Aristotle *al-mu'allim al-awwal*, i.e. the "the first teacher", and keenly studies his works either directly or through his commentators such as as Alexander of Aphrodisias (*Iskandar Ifrudisi*, q.v.),

Themistius (*Thamistiyus*, q.v.), Simplicus(*Sinbliqiyus*, q.v.) and others. Muslim Philosophers are not to be blamed for being not altogether able to distinguish between the genuine and apocryphal works of Aristotle. More important of the later current among are: "The Theology of Aristotle" (*Uthulujiya Aristatalis*, q.v.), Liber de Causis" (*Kitab Khair al-Mahd*, q.v.) and Secreta Secretorum (*Sirr al-Asrar*, q.v.)

Arastarkhus

Aristarchus: Grek astrononmer of 3rd century B.C.

Aristifus

Aristippus of Cyrene (c. 435-366 B.C.) Greek philosopher, disciple of Socrates and founder of the school of Cyrenaicism (Qaurniyah, q.v.). He taught that seeking of pleasures is the true end of life and that pleasures are to be judged by their intensity and duration alone. Physical pleasure are the keenest, and present pleasures are sure and as good as that of the future; so why not pluck pleasures as they pass?

Arshimidus

Archimedes (C. 287-212 B.C.): Greek mathematician, physicist and engineer known especially for his work in mechanics and hydrostatics. Famous for the discovery of the principle that a body immersed in fluid loses in weight by an amount equal to the weight of the fluid displaced. Many of his works were well known to Muslim Philosophers through their Arabic translation and commentaries on them by Hunain ibn Ishaq (d. 246/877), al-Mahani (d. c.261-71 /874-84) and Yusuf al-Khuri (fl. 290-6/902-8).

al-Arghanun

The *Organon* (the organ or instrument for acquiring knowledge): a name given by the followers of Aristotle to the collection of logical treatises. The Organon originally consisted of 6 treatises: *Categoriae* (*Qatighuriyas*, q.v.); *De Interpretatione* (*Bari Irminiyas*, q.v.); *Analytica Priora* (*Analutiqa*, q.v.); *Analytica Posteriora* (*Analutiqa Thani*, q.v.); Topica (*Tubiqa*, q.v.); and *Sophistici Elenchi* (*Sufustiqa*, q.v.). The Muslim philosophers, however included 3 more treatises in their Arabic version of the *Oraganon*, viz *Isagoge* (*Isaghuji*, q.v.), an introduction written by Porphyry (*Firfuriyus*, q.v.); *Rhetorica* (*Rituriqa*. q.v.), Aristotle's treatise on the art of public speaking; and *Poetica* (*Buyutiq*, q.v.), a work on the art of Poetry.

Al-arkan al-arba'ah

The four elements or roots: fire, air, water and earth of which all bodies in the world, mineral, plant, or animal are composed; this notion of the four elements was common to all Muslim Philosophers, but it originated with the Greek philosopher Empedocles (*Anbadqulis*, q.v.) who was first to postulate it; more often the term used is *al-‘anasir al-arba‘ah* See also *ustuqussat*.

Aribasuyus

Oribasius, Greek physician (c. 325-c. 400 C.E.).

azal

Eternal without beginning as opposed to *abad*, eternal without end. See also *abad*.

Al-as’ilat al-muta‘addadah

The fallacy of many questions; see *mughalatat al-as’ilat al-muta‘addadah*.

Asbusiyus

Speusippus (fl. 348-339 B.C.): Greek philosopher, nephew and disciple of Plato and after his death (348-347 B.C.) succeeded him as the head of the Academy (*Aqadhamiya*, q.v.)

istithna’ al-raf‘i

Negation of the consequent (*tali* q.v.) in the minor premise of a conditional conjunctive syllogism or negation of one of the alternatives in the minor premise of conditional disjunctive syllogism. See also *al-shartiyat al-muttasilah* and *al-shartiyat al-munfasilah*.

istithna’ al-wad‘i

Affirmation of the antecedent (*muqaddam*, q.v.) in the minor premise of a conditional conjunctive syllogism or of one of the alternatives in the minor premise of the conditional disjunctive syllogism. See

also *al-shartiyat al-muttasilah* and *al-shartiyat al-munfasilah*.

istihalah

Qualitative change in a body from one state or condition into another, e.g. water becoming hot after it was cold; also called *harakah fi'l-kaif* (q.v.).

istidlal

Reasoning in general but more specifically the mode of reasoning in which we proceed from the given facts or effects to the inference of their causes. Also Inference. See also *al-burhan al-'inni*.

isti'dad

Capacity, i.e. power, actual (*bi'l-fi'l*) or potential (*bi'l-quwwah*) possessed by a thing either to act in a certain manner or to suffer a certain change; it may be innate or acquired. The term is used by the Muslim Peripatetics more often in the metaphysical discussion of potentiality and actuality. See also *al-kaifiyat al-isti'dadiyah*.

istiqra'

Induction, i.e. arriving at a general conclusion or a universal proposition through the observation of particular instances, e.g. "All crow are black" or "All ruminants are cloven footed".

al-istiqra' al-naqis

Imperfect induction, i.e. the induction which does not fulfill the conditions of scientific induction, e.g. the statement: "All animals move their lower jaw which chewing food," which is falsified by the fact that the crocodiles in the chewing process move their upper jaw rather than the lower one.

ustuqussat

Roots: a term of Greek origin for elements, i.e. fire, air, water and earth, more common them in Muslim philosophy for which is *'anasir* (q.v.). A subtle distinction, however is sometimes made between the to

terms. *ustuqussat* is supposed to refer to the fact of composition or generation (*kaun*) of every natural body which is composed of roots whereas the term *‘anasir* refers to the possibility of its being decomposed or corrupted (*fasad*) again into separate elements. See also *al-arkan al-arba‘ah*.

Asqalibiyus

Asclepius of Tralles: Greek philosopher and mathematician of the 6th Century C.E.; pupil of Ammonius (*Amuniyus*, q.v.), wrote a commentary on Aristotle's metaphysics mentioned by al-Kindi.

Asqalifiyadis

Asclepidades of Bithynia: Greek physician of 1st century B.C. opposed Hippocrates (*Buqrat*, q.v.) in his theory of disease.

Iskandar Ifrudisi

Alexander of Aphrodisias: the peripatetic philosopher, head of the Lyceum between 198 and 211 C.E. One of the greatest commentators on Aristotle. Some of his commentaries are known now only through Arabic translation of them. He had a considerable influence on the development of Muslim Philosophers' theory of intellect, though in the final form their version of this theory is much more subtle and sophisticated than Alexander of Aphrodisias and even Aristotle could possibly think of; see various kinds of *‘aql*.

al-asma’ al-ma ‘dulah

words used to negativise the subject or the predicate or both of a proposition. See also *al-qadiyat al-ma‘dulah*.

ishtibah

Perplexity felt in deciding between truth and falsity of a statement.

ishtirak al-hadd al-asqhar

The fallacy of ambiguous minor; see *mughalatah ishtirak al-hadd al-asqhar.*

ishtirak al-hadd al-akbar

The fallacy of ambiguous major; see *mughalatah ishtirak al-hadd al-akbar*.

ishtirak al-hadd al-aust

The fallacy of ambiguous middle; see *mughalatah ishtirak al-hadd al-aust*.

ishtirak al-lafzi

Equivocation, particularly the ambiguous use of any one of the three terms of a syllogism (*qiyas*, ; q.v.); see *mughalatah ishtirak al-lafzi*.

isalat al-wujud

"The principiality of existence or being," i.e. the ontolgical priority of the being or existence (*anniyah*, q.v.) of a thing to its quiddity or essence (*mahiyah*, q.v.): a doctrine expounded by Mulla Sadrah (979-1050/1571-1649) as against the opposite view held by the Muslim Peripatetic philosophers. See also *mahiyah*.

ashab al-buddawah

An expression used in Arabic religio-philosophical literature for the followers of Buddah who is himself sometimes named as Buda Yusuf (q.v.).

ashab al-Mazallah

"The People of the Shaded Place," i.e. the Stoics, so called because the founder of the school of Stoicism, Zeno (fl. 308 B.C.), use to teach in a stoa (a porch) in Athens. The Stoics inculcated a complete control of one's desires and appetites and indifference towards pleasure and pain, for thus alone could one become master of one's self and attain virtue for virtue's sake. All men, according to them are of one blood, of one family; and so one should treat others as "sacred beings". As for their view of the universe their doctrine is

pantheistic. The teachings of the Stoics had a considerable influence on Muslim philosophical thinking, particularly in the field of logic. See also rawaqiyah.

aslah

"Most fitting or best," a thesis of Muslim theodicy that God does what is best for mankind.

al-usul al-muta'arafah

Self-evident first principles or axioms like a part is less than the whole of which it is part, equals added to equals are equals, or two contradictories cannot be true of the same thing at the same time and in the same respect.

al-usul al-maudu'ah

Necessary presuppositions of a science which are accepted as initial truths and which are the base of the entire superstructure of that science like the principles that every event has a cause and that the same cause has the same effect.

idafah

Relation, one of the ten Aristotelian categories (*al-maqulat al-'ashr*, q.v.); it denotes the relationship between two things such as father and son or master and apprentice or, more generally, the relation of a thing to all other objects.

i'tibar

Consideration. **(AnAc)** NEW!

i'tibari

Relational, relative. **(AnAc)** NEW!

addad

Contraries; for the logical nature of contraries, see *diddan*.

al-atraf al-arba‘ah

The fallacy of four terms; see *mughalatat al-atraf al-arba‘ah*.

al-a‘dad al-tabi‘iyah

"Natural numbers", i.e. cardinal numbers, one, two, etc.

‘Arif

E**nlightened knower**. **(AnAc)** NEW!

‘ayn

External, objective. **(AnAc)** NEW!

a‘yan

Objective reality. **(AnAc)** NEW!

al-a ‘yan al-thabitah

The eternal essences of things which together form the world of Ideas or the spiritual world which is intermediary between God and the material world of sensible phenomena. {**Permanent archetypes, fixed entities, fixed essences [see Sadra, *al-Asfar*, "in the convention of some *ahl al-Kashf wa'l-Yaqin*, *mahiyyat* are called '*al-a'yan al-thabitah*', 1: 49, line 4]. updated by: (AnAc)**}

Aghathadhimun

Agathodaemon (other Arabic variants are *Aghathudhimun* and *Aghadhimun*) represented in the tradition of the philosophy of Illuminationism (*al-hikmat al-ishraqiyah*) as one of the ancient Egyptian sages. Sometimes he is considered the son of Hermes II, sometimes the associate of Socrates (*Suqratis*, q.v.) and occasionally one of the pupils of Ptolemy (*Batlamiyus*, q.v.). More generally he is considered an authority in the occult sciences. It is said that he invented a clock that could lure the snakes, scorpions and other reptiles out their holes. Ibn al-Nadim lists him among the foremost alchemists. In short, it is difficult to identify *Aghathadhimun*, and in all probability the name stands merely for a mythical personality.

Aflatun

Plato(428-7 –348-7 B.C.): one of the greatest of Greek philosophers; disciple of Socrates (*Suqratis*, q.v.) on whose dialectic his whole philosophy is mainly based. The central doctrine is his theory of Ideas according to which Ideas, Forms, or Universals are eternally real as opposed to the transitory and relatively unreal objects of sense-perception (see *al-muthul al-Aflatuniyah*). Though some of Plato's dialogues, viz. the *Republic*, the *Laws* and the *Timaeus* were available to the Muslim philosophers as early as Hunain ibn Ishaq (195-264/809-10-877), it is interesting to note that most of the Muslim philosophers did not recognize Plato to be a real representative of Greek philosophy, or at least they subordinated him to Aristotle. Nevertheless Plato's influence on Muslim philosophy, particularly on Muslim ethics and political philosophy, is quite visible, while it is paramount on the philosophers of Illuminationism (*Ishraqiyun*) who being critics of Aristotle and Muslim Aristotelians (*Mash'iyun*,) regarded Plato as the chief authority in philosophy and made the Platonic mysticism as the keynote of their theosophical Illuminationism.

al-Aflatuniyat al-Muhdathah

Neoplatonism, a school of philosophy which wove all the strands of existing systems (Platonism, Aristotelianism, Pythagoreanism, Stoicsim, Gnosticism, etc.) into a single web of thought. Founded by Ammonius Saccas (Amuniyus, q.v.) in the second century C.E. in Alexandria, ending with Proclus (Buruqlus, q.v.) in the 5th century. Its greatest interpreter however was Plotinus. See *al-Shaikh al-Yunani* and *Uthulujiya Aristatalis* for the influence of this school on Muslim philosophical thought.

Afudiqtiqi

Analytica Posteriora or the Second Analytics, Aristotle's fourth book on logic; see *Analutiqa Thani*.

Aqadhamiya

Academy: Plato's school of philosophy in Athens, established by him in 387 B.C. The Academy lasted under various forms until closed by Christian intolerance of the Roman Emperor Justinian I the Great in 529 C.E., whereupon the seven(?) philosophers (Neoplatonists) took refuge in Persia at the court of Nushirwan the Great.

Uqlidis

Euclid: Greek geometer; flourished in Alexandria about 300 B.C. He systematized the geometrical knowledge of his time in the 13 books of Elements, first translated into Arabic by al-Hajjaj ibn Yusuf al-Matar (fl. in 170/786). Many commentaries are written on this work by Muslim scientists. The name of *Uqlidis* soon became synonymous with geometry itself. Many of his other works were well known to to the Muslim scholars but some writings on mechanics ascribed by them to Euclid, for example, a book on the "Heavy and Light" dealing with the notion of specific gravity mentioned in *al-Fihrist* and tow treatises on "Lever" and "Balance" do not seem to be genuine.

Uqlidis (al-Magharah)

Euclides of Megara(450 ?–374B.C.): Greek Eleatic philosopher, contemporary of Plato, and like him, disciple of Socrates; founder of the Megarian school. Titles only of his works are know now. Often mistaken by medieval Muslim writers for Euclid (*Uqlidis*) the geometer.

iqna'

Lit. "persuasion"; in logic it means a mode of reasoning by which the mind of the listener is convinced by a statement even when it lacks the required demonstration or proof.

iktisab

Acquisition. **(AnAc)** NEW!

iltizam

Concomitance [see S. Afnan, Avicenna: His Life and Works, 93]; entailment. See also lazim. **(AnAc)**

ilja'

Coercion, constraint. **(AnAc)**

a'immat al-asma' (and) al-a'immat al-sab'ah

The term a'immat al-asma' (lit. the leading names) refers to the seven principal names of God, viz. al-hayy (the Living); al-'alim (the knower), al-Murid (the Willing, or the Purposer); al-Qadir (the Powerful); al-Sami' (the Hearer); al-Basir (the seer); al-Mutakallim (the speaker). The qualities or attributes denoted by these seven principal names of God are named al-a'immat al-sab'ah (lit. the seven leaders).

Imtidad

Extension. **(AnAc)**

al-imtidadat al-thalath

The three dimensions of a body: length, breadth and depth. See also *al-ab'ad al-thalathah*.

al-ummahat al-sufliyah

"the lower mothers": and expression used to denote the four elements: fire, air, water, and earth. See also *al-arkan al-arba'ah*.

al-ummahat al-'ulwiyah

"the higher mothers": as opposed to al-ummahat al-sufliyah (the lower mothers) the term denotes the

intelligences and souls of the celestial spheres. See also *al-'uqul al-'asharah*.

al-ummahat al-fada'il

"The cardinal virtues ", e.g. Plato's four cardinal virtues of wisdom, courage, temperance and justice. Cardinal virtues are "the mothers of virtues", i.e. Other virtues are regarded as merely derivative forms of these virtues.

Amuniyus

Ammonius Saccas (c. 175–c. 250 C.E.): teacher of Plotinus (*Fulutin*, q.v.) and reputed founder of Neoplatonism. The surname Saccas (the sack-bearers) was derived from the occupation by which he originally earned his living.

an

The instant or present moment as an indivisible wedge between past and future.

Analutiqa

Analytica Priora or the First Analystics: Aristotle's third book on logic; other variants are *Anulutiqa* and *Analutiqa Awwal*– also entitled as *al-Qiyas* in Arabic; it deals with the combination of propositions in the different forms of syllogism(*qiyas*, q.v.)

Analutiqa Thani

Analytica Posteriora or the Second Analystics: Aristotle's fourth book on logic; other variants are *Abuditiqta* or *Afudiqtiqi*, also entitiled as *al-Burhan* in Arabic; it deals with the conditions to be fulfilled by the premises of a valid demonstration and thus distinguishes a sound syllogism from an unsound one.

Anbadqulis

Empedocles (c. 490 –c. 435 B.C.), known to Muslim philosophers by other Arabic variants of his name: *Abidqulis, Abidhqulis,* etc. A pre-Socratic philosopher, physicist, physician and socila reformer, Postulated

the existence of the four elements (*al-‘anasir al-arba‘ah*, q.v.) or roots (*ustuqussat*, q.v.) out of the mixture of which all things came to be, love and hate being the cause of motion and so of the mixing of these elements. Held the view that sense-impressions are caused by effluxes from the objects. All these views of Empedocles became current with Muslim philosophers; but their knowledge of him was based mainly on what reached them through the works of Aristotle and Plutarch, and they often associated him with Neoplatonists.

intiza‘i

Abstract [*amr intiza‘i*, see *Asfar*, 1: 48, line 6]. (AnAc)

al-an al-da’im

"The ever-abding now", wherein tow eternities, i.e. *azal* (q.v.) and *abad* (q.v.) perpetually meet; the present moment as an image of eternity. *Al-an al-da’im* is usually consdered to be the root of time (*asl al-zaman*) or its very inner essence (*batin al-zaman*)

Indaruniqus

Andronicus (fl. 1st century B.C.): Greek Peripatetic philosopher, the famous editor of Aristotle's works; See *Matatafusiqi*.

al-insan al-kamil

"The perfect man", i.e. the one in whom are combined all the various attributes of divinity and humanity, or one who has realised in his person all levels of being –a notion common to the Muslim philosophers and mystics. Interesting to note is the highly eclection(?) conception of "the perfect man" held by the Brethren of Purity (*Ikhwan al-Safa*, q.v.): "The perfect man" is of East Persian origin, Arabian in faith, Babylonian in education, Hebrew in astuteness, a disciple of Christ in conduct, as pious as a Syrian monk, a Greek in natural sciences, an Indian in the interpretation of mysteries and, above all a Sufi or a mystic in his whole spiritual outlook".

an-i sayyal

The present moment in constant flux and so ever indivisible.

infi'al

Lit. "being acted on:, but technically the category of "passion" as one of the ten Aristotelian categories (*al-maqulat al-'ashr*, q.v.) also called yanfa'il (to be acted on). *Infi'al* as opposed to *fi'l* (q.v.) (the category of action) is the reception of the effect of an affecting agent.

infi'alat

Sensible qualities of things or persons such as are of transitory nature, for example the blush on the face of man on account some embarrassment or pallidness on account of fear; the sudden change of one state into another is called *istihalah* (q.v.). Opposed to *infi'aliyat*; see below

infi'aliyat

Sensible qualities of things such as are firmly rooted in them like sweetness in honey or salinity in brine; opposed to *infi'alat* (q.v.); see also *al-kaifiyat al-mahsusah*.

Anaksaghuras

Anaxagoras (c. 499 –c.428 B.C.): the last philosopher of the Ionian school of Greek philosophy. He taught that their are infinitesimally small particles (or seeds) containing the mixture of all qualities. These were distributed in the universe originally in a chaotic form, to which *nous*, i.e. Mind gave an order and system by a movement of rotation. All things come to be and cease to be through the coming together and separation of the seeds. *Nous*, however, is simple, unmixed and alone. It is the cause of original motion in the material elements or "seeds"; without partaking of the nature of matter, it is itself a spiritual essence. Since the universe displays harmony, order and purposiveness, it is a teleological principle. Anaxagoras indeed was the first to give a teleological explanation of the universe.

Anaksimans

Anaximander of Miletus (c. 610 – c. 545 B.C.) a pupil of Thales (*Thalis al-Malti*, q.v.). He wrote a book on natural philosophy considered to be the first Greek work on philosophy. In this he expounded his notion of the "boundless" or "infinite" which according to him, is the first principle or primary substance, eternal and imperishable containing within itself all contraries such as heat and cold and moist and dry. The phenomenal universe has been evolved through the separation and union of these contrary elements.

Ankimas

Anaximenes of Miletus (d. c. 528 B.C.) According to him, air is the primary substance from which all things are derived by varying degrees of compression or rarefaction. Probably the first to teach that moon receives its light from the sun.

inqida'

Lapse, passing away. *tajaddud wa inqida'*: renewal and lapse (AnAc)

al-anwar al-mudabbirah

"The regent lights", which according to the philosophers of Illuminationism (*Ishraqiyun*), govern the affairs of the celestial spheres.

Anulutiqa

Analytica Priora or the *First Analystics*, Aristotle's third book on logic; see *Analutiqa*.

anniyah

"Thatness" of a thing, i.e. its existence as opposed to quiddity. In God alone, according to the Muslim philosophers, is His essence one with His existence; in everything else it is possible to think of its essence without knowing whether it exists or not. The term *anniyah* is used sometimes in the sense of *huwiyah* ("itness") of a thing, i.e. its self-identity. See also *huwa huwa*.

Ahrun al-Quss

Aaron of Alexandria (fl. between 610 and 641 C.E.). His *Pandect*, a Greek medical encyclopedia divided into 30 sections, was the first book translated from Syriac into Arabic by Masarjawaih of Basra in 64/683 under the title *Qarabahin*.

ahl al-khibrah

Persons possessing practical experience in a field of study; the experts in a subject.

ahl al-‘ulwiyah

People possessed with heavenly visions.

ahl al-mazall

Lit. "the people of the shaded place", a name given to the Stoics: see *ashab al-mazallah* and *rawaqiyah*.

ahl al-mizan

Lit. "the people of the balance", but technically the term means simply logicians because of their use of logic, which is sometimes called "the science of balance" (‘*ilm al- mizan*) to weigh the truth and falsity of statements and arguments.

ihmal

Indetermination as to the quantity of a proposition (opposed to *ihsar*, q.v.) ; see *al-qadiyat al-muhmalah*.

Udimas

Eudemus of Rhodes: Greek philosopher of 4th century B.C.; pupil and friend of Aristotle whose work Eudemian Ethics (*Udhimya*, see below) is supposed to have been edited by him.

Udhimya

Eudemina Ethics, the title of one of the three books by Aristotle on ethics; see *Udimas*.

Utuluqus

Autolycus (fl. c. 310 B.C.): Greek astronomer and mathematician. His work on "the revolving sphere" was known to Muslim scientists and philosophers through its Arabic translation by Hunain ibn Ishaq (d. 264/877).

awwaliyat

A priori data or premises which have the status of first principles, i.e. the propositions which are inherent in the intellectual faculty of man–the Laws of Thought, for example.

Iyamlikhus

Iamblichus (d. c. 335 C.E.): a Neoplatonic philosopher, pupil of Porphyry (*Firfuriyus*, q.v.). He developed more the mystical side of Neoplatonism (*al-Aflatuniyat al-Muhdathah*, q.v.)

Irin al-Mijaniqi

Heron the Mechanic of Alexandria (fl. early 1st century B.C.); author of numerous works on mathematics, physics and mechanics, some of which were known to the Muslim philosophers and scientists through Arabic translations by Thabit ibn Qurrah and Qusta ibn Luqa.

al-Isaghuji

Arabicised form of the Greek word *Isagoge* meaning "introduction", sometimes translated as *al-Madkhal*. It is originally an Introduction to Aristotle's logical treatise on Categories (*al-Qatighuriyas*, q.v.) composed by Porphyry (*Firfuriyus*, q.v.). It deals with the five predicates (*al-alfaz al-khamsah*, q.v.) and also with the terms of speech and their abstract meanings. This little treatise, first translated into Arabic by Ibn al-Muqaffa' has been commented on a number of times. Besides the adaptations and epitomes of this work, many independent works on logic by Muslim philosophers have been entitled as *al-Isaghuji*, the most famous of them being one by *al-Abhari* (c.597-664, c.1200-1265).

aina

Lit. "Where?", but technically the category of place as one of the ten Aristotlelisan categories (*al-maqulat al-'ashr*, q.v.); it denotes the particular place where a thing is.

Ayudhukhus

Eudoxus of Cnidos (c. 408 –c.355 B.C.): studied philosophy under Plato. Known chiefly for his works on mathematics and astronomy, some of which reached the Muslim philosophers and scientists.

ayyu

"Which one?" or "What?" –one of the interrogative pronouns used in order to discuss the form and matter of definitions and propositions in connection with the problems that arise in science. Ayyan denotes that form of the question which is put to know the differential quality of a thing in order to distinguish it from other things belonging to the same class; see also *muta'alliqat al-qiyas wa'l-burhan*.

Home

- -Bah

bariqah

A flash of illumination or inspiration from God in the sour of man, which does not tarry long.

Bari Irminiyas

De Interpretatione (The Interpretation), the title of the second of Aristotle's book on logic, also named as al-'Ibarah or al-Tafsir; it deals with the formation of different kinds of propositions through the combination of simple ideas or terms.

Balinus

Apollonius: many other Arabic variants of this name to be met with in Muslim works on the history of philosophers and scientists are: *Abulluniyus*, *Abuluniyus*, *Ablinas* and *Ablus*. Two persons named Apollonius were known to the Muslim thinkers:

1. Apollonius of Perge (c. 200 B.C.), which name appears almost invariably with epithet *al-Najjar*, i.e. "the Carpenter"; a Greek mathematician of third century B.C., whose *Conics* (al-*Makhrutat*) and other works wre translated into Arabic and commented upon.
2. A sage whose personality is based on the Greek tradition about Apollonius of Tyana, a neo-Pythagorean philosopher of 1st century C.E. He is known as a *hakim*, i.e. a philosopher but often also called *sahib al-talismat*, i.e. a magician and miracle-worker.

Babus

Pappus: Greek geometer of late 3rd and early 4th century C.E. His chief work: "Mathematical Collection", was known to the Muslim philosophers and scientists; now extant only in incomplete form.

badihat

Self-evident datat or premisses, i.e. propositions the truth of which is open to direct inspection and requires no appeal to other evidence, like the statement that a part is les than the whole of which it is the aprt or that two contradictories (naqidan, q.v.) cannot

obtain in the same individual at the same time.

badihi

That to which we give our assent without any question or investigation; opposed to *nazari*.

barzakh

Lit. "the intervening space", but technically the term denotes the "world of Ideas" which is considered intermediary between the material or phenomenal world and the world of pure spirits (*mufariqat*, q.v.) as well as of God. In the philosophy of Illuminationism (*al-hikmat al-ishraqiyah*, q.v.) *barzakh* means simply boy as opposed to light (*nur*.). *Barzakhs*, thus are dark bodies which become illuminated through the light recived from th spirit. The heavenly spheres being bodily are also *barzakhs*, but they are living *barzakhs* as compared to the physical bodies of this world which are dead *barzakhs*.

Buruqlus

Proclus (410-485 B.C.): Neoplatonic philosopher and saint, regarded as the last great teacher of (the Hegel) of Neoplatonism. He wrote extensive commentaries on Plato's and Aristotle's works. His *Elements of Theology*, a work on Platonic theology, partly translated into Arabic and re-arranged under the title *Kitab al-khair al-Mahd* (q.v.) was ascribed by the Muslim philosophers to Aristotle.

Barminidus

Parmenides (6th –5th century B.C.): head of the Eleatic school of Greek philosophy; classical exponent of monism. Reality for him is Being which is a plenum filling all space and reaming constant. Empty space or void cannot be. Non-Being, becoming, or creation is impossible. Multiplicity, change and time are illusions. Zeno (*Zainun al-Akbar*, q.v.), his famous pupil, offered a defence of this block-reality philosophy in terms of his famous paradoxes.

burhan

The term is used in philosophy in various slightly different senses: (1) mode of argumentation; (2) the argument itself; and (3) the manifest evidence or proof of a convincing argument –in this last sense the term is also used in the Qur'an (4:174; 12:24).

al-Burhan

The Arabic title given to Aristotle's fourth book on logic, viz. *Analytica Posteriora* or the *Second Analytics*. See *Analutiqa Thani*.

al-burhan al-inni

The mode of reasoning which proceeds from effect to cause; as "a proof that a thing is", it starts from the particular fact which is given or is perceived and infers the cause or reason of its existence; also called technically *istidlal* (q.v.) as opposed to *ta'lil* (q.v.)

al-burhan al-tatbiqi

A mode of argument employed to disprove the possibility of the infinite regress of causes as, for example, in the cosmological argument for the existence of God; more generally the term denotes the impossiblity of the infinte series of any successive sequence of events in the past or in the future.

al-burhan al-khatabi

The rhetorical argument based on premisses of the kind of *maqbulat* (q.v.) and *maznunat* (q.v.). See also *al-qiyas al-khatabi*.

al-burhan al-siddiqin

"The argument of the truthful ones", i.e. a kind of teleological argument employed by the prophets and saints, which much like *al-burhan al-inni* (q.v.), starts from th signs of God, manifest in the natural phenomena and in men's own selves, and thereby establish the existence of God.

al-burhan al-qati'

Decisive proof or apodictic demonstration. See *al-burhan al-mutlaq*.

al-burhan al-limi

The mode of reasoning which procees from a cause to its effect. As "a proof why a thing is", it starts from the cause or the universal and deduces the effect or the particular from it: the cause here is not merely the efficient cause (*al-'illat al-fa'iliya*h, q.v.) but also the formal cause (*al-'illat al-suriyah*, q.v.), i.e. the reason why a thing is; technically also called *ta'lil* (q.v.) as opposed to *istidlal* (q.v.).

al-burhan al-mutlaq

Absolute proof or apodictic demonstratioin of a conclusion in a logical syllogism from propositions or premisses which are certain and self-evident, i.e. such as belog to the category of *yaqiniyat* (q.v.)

al-basa'it al-ustuqussiyah

"The elemental simples" , i.e. the four elements: fire, air, water and earth. See also *al-arkan al-arb'ah* and *ustuqussat*.

al-basa'it al-mjarradah

"The abstract simples," an expression used by Mulla Sadrah (979-1050/1571-1640)[website - Biography] to denote the intelligences and souls of the celestial spheres. See also *al-'uqul al-'asharah*.

al-basa't al-'aqli

"Conceptually simple", i.e. of which it is impossible to think that it could be divided even mentally, for example a point in geometery.

basar

"Sight": it is power placed in the two hollow nerves which meet each other in the brain; thence they separate and go to th etwo eyeballs. By this power are perceived rays of light, colours, shapes, sizes, motions, the beautiful and the ugly and other things. There are, however, three different theories of vision discussed by the Muslim philosophers.

1. According to the theory labelled as Platonic theory of vision; a ray of light emanating from

the eye falls on the surface of an object, and this enables us to see it. Ibn Sina, however, considers this theory untenable; for were it true we should be able to see things in the dark as we see them in the light.

2. According to the second theory, it is the formative faculty (*al-quwwat al-mutasawwirah*, q.v.) itself which, so to say, goes out to the object to meet it, and hence we see it. This theory too is untenable; for were it true we would not be able to distinguish the objects which are absent from those which are present.
3. The third theory, which is called the Aristotelian theory of vision, holds that whenever light falls on an object its shape transmitted through the various transparent media is imprinted on the vitreous humour of the eye, and hence we see it.

Batlamiyus (al-Qaludhi)

Ptolemy(the son of Claudius): Astronomer, mathematician, geographer and physicist of Alexandria of 2nd century C.E.; know to the Muslim scientists and philosophers mostly for his notable astronomical work Meagle Syntaxis (Grand Composition) generally called Almagest from the title of its translation in Arabic. The first know Arabic translation was made by al-hajjaj ibn Yusuf ibn Matar (fl. between 170/786 and 218/833), and it was followed by many other translations and also commentaries. Muslim philosophers' grandiose construction of emanationistic cosmologies (nine celestial spheres with their souls and intelligences –the lower emanating from the immediately higher) is largely based on the Ptolemaic system of astronomy. According to this system, stars, the sun and (other) six planets each studded in a celestial sphere revolve around the earth, the centre of the universe. Muslim scholars studied Ptolemy's works on geography, optics and the theory of music with great interest. Sarton considers his influence upon later times, until the middle of 16th century, second only to Aristotle.

Buqrat

Hippocrates of Cos (fl. 5th century B.C.): "the Father of Medicine", Greek physician, one of the greatest of all times. All his major works were translated into Arabic as early as 2nd –3rd/8th –9th century and keenly studied by Muslim physicians, most of whom also happened to be philosophers.

Buthaghuras

Pythagoras of Samos (c. 572-497 B.C.), the head of Pythagoreanism. See *Fithaghuras*.

Buda Yusuf

A name sometimes given by Mulsim philosophers to Gautama Buddha (563?-c. 483 B.C.), the Indian philosopher and founder of Buddhism.

Butiqa

The Arabicised title of Aristotle's *Poetica*; see below.

Buyutiqa

The Arabicised title of Aristotle's *Poetica* or the *Poetics*, (the other variant being *Butiqa*), in Arabic entitled also as *al-Shi'r*; generally considered by Muslim philosophers to be one of Aristotle's books on logic, i.e. the last part of the logical *Organon* (*al-Arghanun*, q.v.) which deals with the fine art of stirring the imagination and soul of the audience through the magic of words.

-ت-Taa

al-Tasu'at

"The group of Nines", i.e. the Enneads, a work by Plotinus (*al-Shaikh al-Yunani*, q.v.) in 54 books, arranged and edited by his pupil Porphyry (*Firfuriyus*, q.v.) into 6 groups or sets of 9 (enna) on the ground that according to the Pythagorean theory of number 9 is the perfect number. The importance of the Enneads cannot be overestimated in Muslim Philosophy, for the "Theology of Aristotle" (*Uthulujiya Aristatalis*, q.v.) which was ascribed by the Muslim philosophers to Aristotle as his genuine work was really the running paraphrases of the eight sections of the last 3 "sets" of this work of Plotinus. Muslim philosophy, thus, came to be much dominated by Neoplatonic doctrine and it took very long before the purer Peripateticism, i.e. the philosophy of Aristotle came to surface. See also *Uthulujiya Aristatalis*.

Tadammun

Implication (S. Afnan, Avicenna: His Life and Works, 93). **(AnAc)** NEW!

Ta'alluq

Relation. **(AnAc)** NEW!

Tafsil

Detailed, detail (pl. tafsilat). **(AnAc)** NEW!

Tafwid

Seale translates as "delegation", but sees it as equivalent to 'free will'. Normally used as opposite of *jabr*. *Fawwada* literally means entrust, to give full power, authorize, delegate. Imam 'Ali uses the term as saying: "man's freedom is between *jabr* and *tafwid*", Kanz al-'Ummal, 1: 313; al-Ash'ari also uses, see his Maqalat, 1: 40-1. See also Watt, Free Will ..., *mufawwidah*. **(AnAc)** NEW!

Tahassul

Actualization. **(AnAc)** NEW!

Tali

The consequent, i.e. that clause of a conjunctive conditional or hypothetical proposition (*al-qadiyat al-shartiyat* [*al-muttasilah*], q.v.) which follows the antecedent (*muqaddam*, q.v.), e.g. the clause "the ground shall be wet" in the statement, "If it rains, the ground shall be wet."

Talis

Thales (c.640 -c. 546 B.C.), the first who made name as a philosopher in Greek philosophy. See *Thalis al-Malti*.

Tajalli

Manifestation, theophany (Ibn 'Arabi). **(AnAc)** NEW!

Tajalliyat

Manifestations, theophanies (Ibn 'Arabi). **(AnAc)** NEW!

Tajrid

Catharsis, separation (from imperfections). **(AnAc)** NEW!

Tajsim al-a‘mal

"Corporealisation or embodiment of actions", the view in Muslim eschatology that man's god or bad deeds would appear in life after death in bodily forms, beautiful or ugly, and bear witness for or against

him.

tahkim

Subalternation, i.e. the relation between a universal proposition and a particular proposition having the same subject and predicate and of the same quality; the universal proposition in this pair is sometimes called *muhkam lahu* and the particular proposition *muhkam bihi* or *muhkam*. See also *al-qadiyatan al-mutadakhilatan*.

takhalkhul

Expansion of a body, e.g. of water into steam; one of the four kinds of (*harakah fi'l-kamm*, q.v.).

Tartib

Arrangement. **(AnAc)** NEW!

al-tarkib al-ittihadi

The organic composition of parts into a whole so that the parts, apart from the whole of which they are the parts, have no independent existence of their own -like the composition of matter (*maddah* or *hayula*, q.v.) and form (*surah*, q.v.) in a concrete particular thing or that of differentia (*fasl*, q.v.) and genus (*jins*, q.v.) in the definition of a thing (*al-hadd al-tamm*, q.v.); opposed to *al-tarkib al-indimami*, see below.

al-tarkib al-indimami

The mechanical composition of parts into a whole so that the parts have their own independent existence apart form the whole of which they are the parts -like the conglomeration of bricks, mortar, wood, iron, etc. into a house or into any other mechanical aggregate; opposed to *al-tarkib al-ittihadi* (q.v.).

al-tarkib al-mufassal

The fallacy of composition; see *mughalatah tarkib al-mufassal*.

tasalsul

An infinite succession of events or an infinite regress of causes, both of which, according to Muslim philosophers, are logically inadmissible. Sometimes the term is used to denote the infinite succession or regress in an argument which brings it to a logical impasse. See *al-burhan al-tatbiqi* and *muqati‘*.

tadadd

Contrariety or the relation of contrary opposition between two universal propositions having the same subject and predicate but differing in quality. See *al-qadiyatan al-mutdaddatan*.

al-tadadd al-tahtani

Sub-contrariety or the relation of sub-contrary opposition between two particular propositions having the same subject and predicate, but differing in quality. See also *al-qadiyatan al-dakhilatan taht al-tadadd*.

al-ta‘rif al-haqiqi

The real definition of a thing, i.e. the definition which gives us the essence or the most essential characteristics of a thing like the definition of man as a rational animal. See also *al-hadd al-tamm*.

ta‘rif al-majhul bi’l-majhul

Ignotum per ignotius, i.e. the definition of the unknown by the unknown, which in fact is no definition. Every definition which makes uses of obscure language so that it becomes necessary to define further the very terms used in that definition is an example of *ta‘rif al-majhul bi’l-majhul*.

ta‘lil

Taken generally, the term means causation; but, more specifically, it denotes the mode of inference or reasoning in which we proceed from the cause or the universal and deduce the effect or the particular from it. See also *al-burhan al-limi*.

ta'limi

Quantitative, i.e. that which pertains to the size, figure, volume or dimensions of a thing or to its number and countable parts.

al-Tafsir

The Interpretation: The Arabic title given sometimes to the second of Aristotle's books on logic. See *Bari Irminiyas*.

tafsil al-murakkab

The fallacy of division; see *mughalatah tafsil al-murakkab*.

taqabul

The relation of opposition between two concepts or states which cannot be asserted of a thing or an individual at the same time and in the same respect. This is of four kinds: (1) contradiction (*taqabul fi'l-salb wa'l-ijab*, q.v.) (2) contrariety (*taqabul al-diddain*, q.v.) (3) correlation (*taqabul al-tadayuf*, q.v.) and (4) the relation between privation and possession (*taqabul bain al-'adm wa'l-milkah*, q.v.) -all considered by Aristotle to be different forms on contrariety.

taqabul bain al-'adm wa'l-milkah

The relation of opposition between privation and possession like that between rest and motion. It is different from the opposition of between two contraries (*taqabul al-diddain*, q.v.): in the case of two contraries the existence of both is necessarily presupposed but no such presupposition is necessary in the case of that which is privative -rest is merely the non-existence of motion. Moreover the two contraries like hot and cold have two separate causes: they are not the co-effects of the same cause, whereas that which is privative and that which is not so, like rest and motion, are due to the working and not-working of the same cause.

taqabul al-tadayuf

The relation opposition between two correlatives, like that between the father and the son or that between the teacher and the pupil; though the one term necessarily implies the other, the two cannot obtain in the same individual at the same time in the same respect.

taqabul al-diddain

The relation of opposition between two contraries such between white and black or between hotness and coldness, see also *diddan*.

taqabul fi'l-salb wa'l-ijab

The relation of opposition between affirmation, and negation i.e. between two contradictories such as between A and not-A or between existence and non-existence; see also *naqidan*.

taqaddum

Antecedence or priority as opposed to consequence or posteriority (*ta'akhkhur*). It is of various kinds: antecedence in time (*taqaddum bi'l-zaman*, q .v.); antecedence in order (*taqaddum bi'l-martabah*, q.v.); antecedence in status (*taqaddum bi'l-sharf*, q.v.); antecedence by nature or constitution (*taqaddum bil'l-tab'*, q.v.); and antecedence in existence (*taqaddum bi'l-dhat*, q.v.).

taqaddum bi'l-dhat

Antecedence in existence so that the non-existence of the antecedent necessarily leads to the non-existence of the consequent but no the other way around, like the antecedence of the cause to effect or of condition to the conditioned or of primary act to the secondary or generated act (*muwalladah*, q.v.), e.g. the movement of a finger is antecedent to the movement of the ring on the finger: the latter is necessarily presupposed by the former but not vice versa.

taqaddum bi'l-zaman

Antecedence in time, i.e. the condition of being earlier in a succession of events, e.g. the antecedence of Socrates to Plato or of the Prophet Moses to the Prophet Jesus. Considered from the point of view of the series of past, present and future this antecedence in its very literal sense.

taqaddum bi'l-sharf

Antecedence in status or excellence, e.g. of the learned to the ignorant or the believer to the non-believer; this kind of antecedence always presupposes a value-judgement, i.e. the superiority of one thing or individual to the other with reference to a norm or standard.

taqaddum bil'l-tab'

Antecedence as given in the very nature or constitution of things so that the exclusion (*irlifa'*) of the antecedent necessarily leads to the exclusion of the consequent (*mutaqaddam 'alaih*) but not vice versa, like the antecedence of number one to number two or that of lines to a geometrical figure, say a triangle; the notion of number "two" or "a triangle" presupposes respectively the notion of number "one" or that of "lines", but not the other way round.

taqaddum bi'l-martabah

Antecedence in order; it is of three kinds: first, the antecedence of one thing to another with reference to its position in space, e.g. of Baghdad to Kufah, but this is relative to the place form where one starts one's journey; secondly, the antecedence of one thing to another with reference to a goal or destination when we say that Median is nearer to Mecca than Baghdad; and thirdly, the antecedence of one thing to the other in the order of nature, e.g. it may be said that in the order of nature animality is antecedent to humanity not only with reference to time but also with reference to extension or denotation, but this notion of antecedence too is relative and not absolute for humanity being a more specialised form of animality is antecedent to it with reference to intension or connotation.

taqrib

Presentation of arguments in a controversy in a logical form so that they necessarily leads to the desired conclusion.

taqsim bi'l-tanqid

Division by dichotomy: a logical division of a class into two contradictory sub-classes, then one of the sub-classes into tow contradictory sub-classes and so on and so forth step by step; considered in logic to be a flawless division of a "class" for at each step of the division the two contradictory sub-classes are mutually exclusive (*mani'at al jam'*, q.v.) as well as totally exhaustive (*mani'at al-khuluww*, q.v.).

takathuf

Compression or condensation of a body, e.g. of steam vapours into water; one of the four kinds of *harakah fi'l-kamm* (q.v.).

takwin

Creation of the natural beings which are liable to corruption (*fasad*) and decay; it is an act of creation which is through the intermediary of matter, time and motion and one which pre-supposes causal priority; see also *ibda'*.

tamthil

Analogy, i.e. a mode of inference in which we reason from the resemblance of two things in some respects to their resemblance in some more respects.

tanaqud

Contradictory or the relation of contradictory opposition between two propositions having the same subject and predicate but differing both in quality and quantity; see also *al-qadiyatan al-mutaqabilatan bi'l-tanaqud*.

al-tanaqud fi'l-mahsurat

Opposition by subalteration, i.e. the relation between two propositions which have the same subject and predicate and the same quality but differ in quantity, like the relation between "No men are perfect" (*al-salibat al-kulliyah*, q.v.) and "some men are not perfect" (*al-salibat al-juz'iyah*, q.v.) see also *al-qadiyatan al-mutadakhilatan*.

taulid

The generation of secondary action or movement from a primary action or movement, for example the movement of the key in the keyhole by the movement of the hand; see also *muwallidah* and *mubasharah*.

tawahhum

The apprehension of some particular object or situation at the animal level so that there is no reference to the universal or conceptual in this kind of cognitive experience; see also *al-quwwat al-mutawahhimah*.

Home

-ث-Thaa

Thalis al-Malti

Thales of Miletus (c. 640-c. 546 B.C.): Greek philosopher and scientist; recognised as the founder of Greek philosophy or first who made name as a philosopher, one of the Seven Wise Men of Greece. In philosophy he taught that water was the ultimate stuff of all things.

Thamistiyus

Themistius (334 C.E.): Greek philosopher and teacher. He gained fame as the author of paraphrases of a number of Aristotle's works. His paraphrase of Aristotle's *Metaphysics*, Book A was translated into Arabic in the 9th century C.E.

Tha'ufarustus

Theophrastus (370 -287 B.C.): faithful disciple and friend of Aristotle (*Aristatalis*, q.v.). Known to Muslim scholars for his work on botany.

Tha'un

Theon of Alexandria: Greek astronomer and mathematician of 4th century C.E.; teacher at the Museum of Alexandria; editor of Euclid's Elements. It was believed that Euclid (*Uqlidis*, q.v.) had merely stated his geometrical propositions while Theon had proved them. Al-Kindi read the Elements, for example, through Theon's resension of it.

Home

-ج-Jeem

Jalinus

Galen (fl. 2nd Century C.E.), the celebrated Greek physician whose more then 120 works on medicine were know to the Muslim scholars. But they also recognized him as a philosopher as he was the author of a number of philosophical works of an eclectic nature. His integration of philosophy and science set a pattern for Muslim philosophers. Al-Qifti calls him a natural philosopher acquainted with method of logical proof. His summary of Plato's *Timaeus* (*Taima'us*, q.v.) in particular became quite a popular work. It is noteworthy that medical and philosophical works of Galen, otherwise lost, have been recovered from their Arabic translations.

al-Jadal

The Arabic title given to Aristotle's fifth book on logic, viz. *Topica*; see *Tubiqa*.

jiddah

The category of "state" or possession as one of the ten Aristotelian categories (*al-maqulat al-'ashr*, q.v.). See also *milk*.

jirm (pl. ajram)

"Body"; a term used specifically for a heavenly body (*falak*) as opposed to *jism* which denotes a "body" in the world of four elements.

al-juz' alladhi la yatajazza'

"A part that cannot be further divided", an expression used by the Muslim scholastics and philosophers for atom (uncuttable). Some of the theories with them may be listed as follows:

1. Atoms exist in fact (*bi'l-fi'l*) and are determined–view of al-Baqillani.
2. Atoms exist in fact but are not determined–view of al-Nazzam.

3. Atoms are determined but they exist only in potentiality (*bi'l-quwwah*)–view of al-Shahrastani.
4. Atoms are not determined and further exist only in potentiality–view held by most of the philosophers.

juz' ikhtiyar

Freedom of choice.**(AnAc)** NEW!

jism

A body composed of the four elements (*al-'anasir al-arb'ah*, q.v.) in various proportions; a body thus is composite and divisible. According to the philosophers, a body is composed essentially of prime matter (*hayula*, q.v.) and form (*surah*, q.v.) both of which in themselves are imperceptible and indivisible. A distinction must be made between the two cognate terms *jism* and *jism* (q.v.): the former refers to the earthly bodies and the latter to the heavenly bodies. While the earthly bodies are made of a single element –the celestial element; the heavenly bodies are made of a single element –the celestial element; the heavenly bodies thus are simpler (*basit*) than earthly bodies. The term *jism* is used specifically to denote the minerals. See also *al-'anasir [al-ajsad?] al-arab'ah*.

al-jism al-basit

The simple substance, i.e. a body composed of one and the same element like that of a heavenly sphere.

al-jism al-ta'limi

Mathematical body, i.e. a three-dimensional continuum or volume having length, breadth and depth.

al-jism al-tabi'i

The natural body composed of "matter" which is its substratum and the "form" which is combined with it. Natural bodies make the subject-matter of physics. What is common to them is their three-dimensional form, while the matter in them is composed of the four elements (*al-'anasir al-arb'ah*, q.v.) in various proportions.

ja'l

Causation (Fazlur Rahman, Mulla Sadra, 115) In Kalam it means "creation". **(AnAc)**

ja'l basit

Compound production (Fazlur Rahman, Sadra, 63); simple causation (Fazlur Rahman, Ibid., 115). **(AnAc)**

ja'l murakkab

Compound production (Fazlur Rahman, Sadra, 63); compound causation (Fazlur Rahman, Ibid., 115). **(AnAc)**

jam‘ al-masa’il fi mas’alat-in

The fallacy of many questions. See *mughalatat al-as’ilat al-muta‘addadah*.

jins

Genus, first of the five predicables (*al-alfaz al-khamsah*, q.v.); a *jins* is predicated of many things differing in species (*nau‘*), i.e. it is a wider class which includes within it narrower sub-class called species.

jins al-ajnas

Lit. "genus of genera"; technically *summum genus*, i.e. the highest class which no longer can be regarded as a species of a class higher or wider than itself; opposed to *nau‘ al-anwa‘* (q.v.).

al-jins al-tab‘i

Lit. "natural genus"; technically the form of genus as an idea or a universal subsisting in the active intellect (*al-‘aql al-fa‘‘al*, q.v.).

al-jins al-ʻaqli

Lit. "mental genus"; technically the form of genus as an idea or a universal, as manifested in the concrete particular objects.

al-jins al-mantiqi

Lit. "logical genus"; technically the form of genus as an idea or a universal existing in the human mind

jihah (pl. jihat)

Modality of a proposition, i.e. the degree of certainty or probability with which the predicate is affirmed or denied of a subject indicated by such expressions as "necessary," "impossible," or "possible". See also *al-qadiyat al-dururiyah*, *al-qadiyat al-ihtimaliyah*, *al-qadiyat al-mutlaqah*.

al-jawahir al-awwal

First substances, i.e. all the individual things in the visible world: stars and the earth, plants and animals, etc.

al-jawahir al-thani

Second substances, i.e. the species and genera of things as predicables in logic in contrast with *al-jawahir al-awwal* (q.v.) which are the concrete individual things in the visible world.

jauhar

Lit. "jewel"; technically substance, one of the fundamental terms with the philosophers: the first of the ten Aristotelian categories (*al-maqulat al-ʻashr*, q.v.). As a general term *jauhar* signifies everything that exists in reality, all bodies and parts of bodies, the sky and the stars and the earth, water and fire and air, plants and animals, in short all things in the visible world. According to the Mutakallimun, particularly the Ashʻarites, *jauhar* is merely a bearer of accidents, and as a substratum of accidents it is constituted of atoms which by their aggregate compose the body.

al-jauhar al-fard

The single or indivisible substance, i.e. atom; also sometimes called *al-jauhar al-wahid*; see also *al-juz' alladhi la yatajazza'*.

jauhar qa'im-un bi-nafsihi

The name given by philosophers to the human soul which, according to them, is "a substance subsistent by itself", i.e. is independent of the body.

Home

-ح-Haa

al-hass al-‘amm

A term used by al-Khawarizmi to denote common sense. See also *al-hiss al-mushtarik*.

hashiyatain

Lit. "two margins or limits"; technically the term denotes the doctrine of the philosophers, particularly that of Mulla Sadra, according to which all existents have "two limits", one towards the Necessary Being (*al-wajib al-wujud*, q.v.) and the other towards the prime matter (*hayula*, q.v.). See also *al-Shaikh al-Yunani* (Plotinus) in whom we already meet a similar view about existents.

hal

An intermediate "mode of existence", between being and non-being. In *tasawwuf* the term denotes an instantaneous trans-temporal mystical state by which a Sufi is seized in the act of encounter with a "favour" or grace from God.

hujjat al-Islam

"The convincing proof of Islam", the honorific title given to the greatest theologian of Islam, Imam al-Ghazali (450-505/1058-1111), one of the greatest and most original thinkers, not only in the history of Muslim philosophy but in the history of human thought. This title befits him most because of his defense of the teachings of Islam through a remarkable criticism of the Muslim Peripatetic philosophers in his celebrated work: *Tahafut al-Falasifah* (The Incoherence of the Philosophers). Links: Ghazali's Site.

hadd

A term, i.e. word or combination of words, which by itself can be used as a subject (*maudu‘*, q.v.) or a predicate (*mahmul*, q.v.) of a logical proposition (*qadiyah*, q.v.); also the definition of a term. See also the various kind of *hadd*.

al-hadd al-asghar

The minor term, i.e. the term which is used as a subject in the conclusion of a syllogism (*qiyas*, q.v.).

al-hadd al-akbar

The major term, i.e. the term which is used as predicate in the conclusion of a syllogism (*qiyas*, q.v.).

al-hadd al-ausat

The middle term; the term which is common to the two premises in a syllogism and functions as a uniting link between them; it is, however, absent from the conclusion.

al-hadd al-tamm

The complete definition of a thing consisting of its proximate genus and differentia, e.g. the definition of man as a rational animal; also called *al-hadd al-kamil*.

hads

The capacity of the mind to draw immediate inferences from the data presented to it or to see through a kind of mental illumination the necessary connection between premises and conclusion.

al-hadd ghair al-muwati

The syncategorematic word, i.e. one which by itself cannot be used as a term (*hadd*), i.e. as a subject (*maudu'*, q.v.) or a predicate (*mahmul*, q.v.) of a logical proposition (*qadiyah*, q.v.), by itself without the support of other words, such, for example, as definite or indefinite article, preposition, etc.

al-hadd al-kamil

The perfect definition of a thing consisting of its proximate genus and differentia, e.g. the definition of man as a rational animal.

al-hadd al-muwati

The categorematic word which can be used as a term (*hadd*), i.e. as a subject (*maudu‘*, q.v.) or a predicate (*mahmul*, q.v.) of a logical proposition (*qadiyah*, q.v.), by itself without the support of other words; such is usually a noun, pronoun, an adjective, etc.

al-hadd al-naqis

The imperfect definition of a thing referring merely to its differentia or to the differentia and the remote genus, e.g. definition of man as one who is rational or a "body" which is rational.

al-hudud al-thalathah

"The three terms", i.e. the three terms of syllogism (*qiyas*, q.v.), viz. the major term (*al-hadd al-akbar*, q.v.), the minor term (*al-hadd al-asghar*, q.v.) and the middle term (*al-hadd al-ausat*, q.v.).

hadith

Temporal, originated. **(AnAc)**

harakat al-Ittisal

Continuous. See Fazlur Rahman, *Sadra*, 103, line 27. **(AnAc)**

al-harakat al-iradiyah

Voluntary movement as opposed to constrained or forced movement (*al-harakat al-qasriyah*, q.v.); *al-harakat al-iradiyah* is also distinguished from *al-harakat al-tabi‘iyah* (q.v.) for, whereas the former is multidirectional, the latter is unidirectional.

al-harakat al-dhatiyah

The movement of a body not through an intermediary but by itself -opposed to *al-harakat al-‘ardiyah* (q.v.).

al-harakat al-tabi‘iyah

Natural movement, for example, a stone falling on the ground; it is necessarily a linear or unidirectional movement as compared to *al-harakat al-iradiyah* (q.v.) which may be multilinear or multidirectional.

al-harakat al-‘ardiyah

Lit. "accidental movement"; technically movement of a body through an intermediary, e.g. the movement of a ring on the finger along the movement of the finger or the movement of a person sitting in a boat along the movement of the boat -opposed to *al-harakat al-dhatiyah* (q.v.).

harakat fi’l-ain

Movement of a body from one place to another; it is also called *naqlah* (q.v.).

harakat fi’l-kamm

Quantitative change in a body; it is of four kinds: when the quantitative change in a body is due to nourishment or lack of it is called *namuw* (growth) or *dhubul* (decay or dimunition); and when a change is independent of the factor of nourishment or lack of it, it is either *takhalkhul* (q.v.), i.e. expansion, e.g. of water into steam *takathuf* (q.v.), i.e. compression or condensation, e.g. of steam vapours into water.

harakat fi’l-kaif

Qualitative change in a body from one state or condition into another, e.g. water becoming hot after it was cold; also called *istihalah* (q.v.).

harakat fi’l-wad‘

Movement on account of the change in the position of a body, e.g. a man who is sitting suddenly lies

down; sometimes identified with *al-harakat al-mustadirah* (q.v.), e.g. the movement of a millstone in a mill which is a movement within the surrounding surface or space of a body of the millstone and not from one place to another.

al-harakat al-qasriyah

Forced or constrained movement, for example, of a stone thrown upwards; opposed to *al-harakat al-iradiyah* (q.v.).

al-harakat al-mustadirah

Lit. "the circular movement"; technically the movement of body within the surrounding surface or space of that body as distinguished from *harakat fi'l-ain* (q.v.) which is a movement from place (*makan*) to another; this movement is peculiar to the celestial spheres in the Ptolemaic astronomy.

al-harakat al-mustaqimah

Linear or unidirectional movement peculiar to bodies in the world of elements; contrasted with *al-harakat al-mustadirah* (q.v.) peculiar to the heavenly bodies in the world of celestial spheres.

al-hiss al-mushtarik

The common sense (*sensus communis*) located in the first ventricle of the front brain; it combines all the forms of the sensible objects that are received through the five external senses (*al-hawas al-khamsah*, q.v.). It may be said that it is a faculty in which all the sense-perceptions are so coalesced that they assume a single form. This is how when we see the yellow colour of honey, we can internally tell that it is sweet, good-smelling and fluid; true, we have our past experiences of the taste, smell and touch of honey without sensing them again has become possible only through the functioning of the faculty of common sense.

hissah

Case (see *Asfar*, 1: 43) (AnAc) NEW!

hukm

A proposition, i.e. a logical judgement expressed in a sentence. It is an assertion or statement of the relation of agreement or disagreement between two terms one of which is called the predicate (*mahmul*, q.v.) and the other the subject (*maudu‘*, q.v.) of that predicate synonymous with *qadiyah* (q.v.).

al-hukm al-salib

A logical judgement in which the predicate is mentally denied of the subject.

al-hukm al-mujib

A logical judgement in which the predicate is mentally affirmed of the subject.

al-hikmat al-ishraqiyah

"Illuminationist theosophy": a school of thought in Muslim religio-philosophical thought which identifies philosophy with wisdom and gnosis rather than with abstract speculation and rational systematisation. Accordingly, unlike the Peripatetic philosophers of whom it is mostly critical, it lays greater emphasis on intuition (attained through invocation, meditation and purification of the soul) than on discursive intellect to reach the light of wisdom which, it maintains, was first revealed to the prophets and only partly understood and even misinterpreted by the Greek philosophers. As enunciated in the *Hikmat al-Ishraq* (528/1186) by Shihab al-Din al-Suharwardi (549-587/1153-1191), the founder of the school, it integrates Platonic and Aristotelian philosophy with the Zoroastrian principles of light and darkness along with its peculiar angelogy and Hermetic ideas and places the whole system within the context of Sufism. the outstanding among those who kept up the tradition of Ishraqi school were Mir Damad (d. 1041/1631), Mulla Sadra (d. 1050/1640) and Haji Hadi Sabziwari (d. 1295/1878). See also *al-hikmat al-dhauqiyah*.

al-hikmat al-bahthiyah

Philosophy based on discursive intellect and its abstract speculations, a name given by the philosophers of Illuminationism to the philosophy of Aristotle and his representatives in Muslim philosophy (*masha’iyun*). See also *al-hikmat al-dhauqiyah*.

al-hikmat al-dhauqiyah

Philosophy based on Illuminative disclosures of inner experiences and mystical intuitions as opposed to *al-hikmat al-bahthiyah* (q.v.), the philosophy based on discursive intellect and theoretical speculations. A distinction made by the philosophers of Illuminationism (, q.v.). While the former opens up new frontiers of experience and suggestion and inner illumination, the latter merely enters into subtle dialectical discussions through definitions, explanations and abstract speculations. See also *al-hikmat al-ishraqiyah*.

al-hikmat al-riyadiyah

The science of mathematics which consists of four disciplines: arithmetic, geometry, astronomy and theory of music.

al-hikmat al-majhuulah

"The unknown wisdom", i.e. those acts of God the wisdom of which remain unknown to human beings, for example the infliction of pain upon the innocent and virtuous. The term is used equally with reference to such religious beliefs as are beyond our finite understanding.

al-hikmat al-muwwahamah

The Arabic title given by al-Farabi to Aristotle's sixth book on logic, viz. *Sophistici Elenchi*. See also *Sufistiqah*.

hay'ah

State [see al-Farabi, *Fusul al-Madani*, Fasl 1, 103, Dunlop trans. 27. composition [see my translation of *Asfar* 1: 21, line 1] (AnAc)

haduth

Temporal origination, temporal emergence, becoming. (AnAc)

hulul

Fusion, permeation or indewelling; a term used in philosophy in different senses: (1) the substantial union of the body and soul; (2) indewelling of the divine spirit in man; (3) inherence of an accident in its substance; (4) the union of form (*surah*) with prime matter (*hayula*, q.v.); (5) the relation between a body and its place.

al-hulul al-jawari

The relation of something being contained in a container like water in a water-pot, a term used synonymous with (*al-hulul al-tarayani*, q.v.).

al-hulul al-sarayani

The fusion of a thing into another so that it penetrates into every part of the latter like the fragrance of a rose into the rose flower.

al-hulul al-tarayani

The relation of something being contained in a container like water in a water-pot; also sometimes called *al-hulul al-jawari* opposed to *al-hulul al-sarayani* (q.v.).

haml al-ishtiqaq

Incomplete or partial prediction of a subject in a subject-predicate proposition, e.g. when we say that man is a biped.

haml al-muwatah

Complete prediction of a subject in the subject-predicate proposition so that the two become congruent and convertible with each other, e.g. when we say that man is a rational animal; opposed to *haml al-ishtiqaq* (q.v.).

al-hawas al-batinah

The internal senses; these include common sense(*al-hiss al-mushtarik*, q.v.), formative faculty (*al-quwwat al-mutasawwirah*, q.v.), memory (*al-quwwat al-mutadhakkirah*, q.v.), imagination (*al-quwwat al-mutakhayyilah*, q.v.) and estimative faculty (*al-quwwat al-mutawahhimah*, q.v.); see also *al-quwwat al-mudrikah*.

al-hawas al-khamsah

The five external sense: touch (*lams*), taste (*dhauq*), smell (*shamm*), sight (*basr*) and hearing (*sam'*), which this order according to the philosophers, from a series in a graded order in which the distinctive nature of the sensation receiving the form without the mother of its object is increasingly manifested.

al-hawas al-zahirah

The external senses; include touch (*lams*), taste (*dhauq*), smell (*shamm*), sight (*basr*) and hearing (*sam'*); these are five senses (*al-hawas al-khamsah*) if touch is considered a single sense, but eight (*al-hawas al-thamaniyah*) if it is supposed to comprise the four pairs of contraries: hot (*hararah*) and cold (*burudah*); dry (*yubusah*) and moist (*rutubah*); hard (*salabah*) and soft (*rakhamah*); and smooth (*mulasah*) and rough (*khushunah*).

Hayy Ibn Yaqzan

"The living One, Son of the Vigilant", the title of the celebrated philosophical romance -one of the most remarkable works of the Middle Ages -by the Andulsian Muslim philosopher Ibn Tufail (504?-581/ 1110?-1185). No book on Muslim philosophy perhaps has been translated into so many languages of the world as this. link: an English language translation that was done in 1906(?). (PDF format).

-خ-Khaa

khas

Lit. "particular". The fifth predicable of the *alfaz al-khamsah* as set out by Porphyry (233-c. 304 C.E.) in his Isagoge(*Isaghuji*, q.v.) that was the introduction to Aristotle's work titled "categories." This entry is not the printed text..

kharq al-‘adah

"The splitting of nature"; that which is against the usual or customary way of nature, i.e. any extraordinary or miraculous phenomenon.

al-Khatabah

The Arabic title given to Aristotle's seventh book on logic, viz. *Rhetorica*; see also *Rituriqa*.

khasm

Lit. "enemy", but technically the adversary in a discussion, i.e. each one of the two controversialists who speaks either for or against an issue.

khala’

"Void". According to most philosophers, particularly the Peripatetics, void or vacuum as empty nothingness does not exist and that it is "only a name" or better "an empty thought". Void is impossible, it is argued, because all space can be increased, diminished or divided into parts and so must contain something which is capable of being increased, diminished, or divided.

khalf

The antithesis of a thesis or a proposition which falsifies another proposition; in general *khalf* means simply an objection.

khalq

Creation of the world of nature, i.e. an act of creation which is through the intermediaries of matter and time and which presupposes causal priority; to be distinguished from *ibda'* (q.v.).

khawalif

Lit. "surrogates", a term used by the logicians for demonstrative or personal pronouns.

al-khayal al-muttasil

The universal or Idea as embodied in and conjoined with the particulars of which it is the universal-a thesis of Aristotle and the Aristotelians.

al-khayal al-munfasil

The universal or Idea separated from the particulars and subsisting in the realm of (Platonic) Ideas-a view held by Plato and the Platonists.

Home

-د-Daal

dakhilatan taht al-tadadd

The two sub-contrary propositions; see *al-qadiyatan al-dakhilatan taht al-tadadd*.

da'im

Perpetual. **(AnAc)**

darajah

Stage. **(AnAc)**

dalalah

The manner in which a vocable (*lafz*) signifies the meaning of a thing that it designates; it is of three kinds: *dalalat al-mutabaqah* (q.v.), *dalalat al-tadammun* (q.v.) and. *dalalat al-iltizam* (q.v.). {Also: connotation, signify the meaning (of something) [see S. Afnan, Avicenna: His Life and Works, 92-3]. **(updated by: AnAc)**}

dalalat al-iltizam

Signification by association or implication between the word and its designatum, when, for example, the word "roof" is used to designate the walls as well; the latter designatum is associated with or implied in the former.

dalalat al-tadammun

Signification of partial accord between the word and its designatum, when, for example, the word "house" is used to signify only a part of the house, i.e. its roof only or walls only, etc.

dalalat al-tatafful

A term used by Shihab al-Din Suhrawardi Maqtul (549-587/1153-1191) for *dalalat al-iltizam* (q.v.).

dalalat al-haitah

A term used by Shihab al-Din Suhrawardi Maqtul for *dalalat al-tadammun* (q.v.)

dalalat al-mutabaqah

Signification of complete accord between a word and its designatum, when, for example, the word "house" is used to signify the whole of the house taking all its parts, the walls, the roofs, the floors, etc. into consideration.

dalil

A word of common use in philosophical discourse but bearing different meanings among which the following should be distinguished: (i) designation or indication by which a sign "leads" to another sign or thing; (2) proof in a general sense to be distinguished from a proof in the strict sense, i.e. from the syllogistic proof [*al-burhan al-mutlaq* (q.v.) or *al-burhan al-qati'* (q.v.)] in deductive logic by which the particular is deduced from the universal; (3) more specifically the proof by which the cause is inferred from the effect or universal from the particular; see also *istidlal* and *al-burhan al-'inni*.

al-dalil al-iqna'i

The persuasive argument; see *iqna* and *qiyas al-iqna'i*.

al-dalil al-murafa'ah ila al-shakhs

The fallacy of *argumentum ad hominem*: a kind of the fallacy of *ignoratio elenchi* (*mughalatat al-natijah ghair al-muta'alliqah*, q.v.) ; see also *mughalatat al-dalil al-murafa'ah ila al-shakhs*.

dahr

The eternal duration in which eternity in past (*azal*, q.v.) is in a constant union with eternity in future (*abad*, q.v.). *Dahr* being the innermost essence or part of time (*zaman*, q.v.), encompasses it altogether. *Dahr*, compared with time and measured by it, is found to have a permanence corresponding exactly to the permanence of time with reference to what is contained in it; see also *sarmad*.

daur

A term used in logic to denote the circularity in argument or proof which occurs when a proposition is put forward followed by a number of propositions successively and at the end the last proposition is posited as the proof of the original proposition. It is, thus, a kind of *petitio principii*. In a simpler form it may be merely the rotation of two proposition, one used as a proof of the other. See also *al-musadarah ‘ala’l-matlub al-awwal* and *muqati‘*.

Dimiqratis

Democritus of Abdera (c. 460-370 B.C.): famous in Muslim philosophy for his theory of atoms; generally considered to be the founder of Greek atomism and also of the notion of empty space.

Dayujans al-Kalabi

Diogenes of Sinope (412 ?-323 B.C.): Greek cynic philosopher; studied under Antisthenes (c. 444-368 B.C.); the founder of cynicism (*kalabiyah*, q.v.). Diogenes rejected all social conventions. According to a tradition current in Arabic as well as in Persian literature, he once went through streets holding up a lantern "looking for an honest man". According to another similar tradition, he was visited at Corinth by Alexander the Great who asked if he could oblige the philosopher in any way, "Yes", Diogenes, "stand from between me and the sun."

Home

-ذ-Dhal

dha'i'at

Generally accepted or widespread data or premises, i.e. propositions to which the evidence of the majority of people as well as of those learned in the sciences causes our assent.

dhat

A common term in philosophical discourse but used in different senses of which the following should be noted: (1) Thing or individual (in this sense identical with *shai* or *'ain*, q.v.). (2) Being or self (identical with *anniyah*, q.v.). (3) The essence of a thing, its inner meaning or its essential qualities (in this sense identical with *mahiyah*, q.v.). (4) Substance or substratum of a thing in which the qualities inhere or of which the attributes can be predicated (in this sense more or less identical with *jauhar*, q.v.).

dhakirah

The faculty of memory or reminiscence; see *al-quwwat al-mutadhakirah*.

dhubul

Dimunition or decay of body due to lack of nourishment; one of the four kinds of *harakah fi'l-kamm* (q.v.).

dhu

The category of "ownership" or possession as one of the ten Aristotelian categories (*al-maqulat al-'ashr*, q.v.); see also *milk*.

dhu al-jihatain

Dilemma, i.e. the complex syllogism which has for its major premise the two conditional conjunctive

propositions (*al-sharti al-muttasilah*, q.v.) and for the minor premise the conditional disjunctive (*al-sharti al-munfasil*, q.v.) which together lead to a conclusion either in the categorical or in the conditional disjunctive; see also *qiyas dhu al-jihatain*.

dhauq

Taste sensation, a power placed in the gustatory nerves. spread out on the skin of the tongue. By this power or faculty tastes are perceived through the mixing of the saliva which is in the mouth with the thing tasted and through its stimulating the gustatory nerves. The two senses of touch and taste are found in all animals for these are of primary importance for the animal life. The rest of the three senses, i.e. smell, sight and hearing, being of secondary importance, are found in some animals only. See also *tu'um*.

Dhiyasquridhus

Dioscorides: Greek physician of first century C.E.; his work on *Materia Medica* was translated into Arabic by Hunain ibn Ishaq (d. 264/877).

Dhayufantus

Diophantus: Greek mathematician of the second half of third century C.E., said to be a great Greek writer on algebra.

Home

-ر-Raa

ribatah

Lit. "connection", technically the copula, i.e. the relation between subject and predicate in a proposition.

al-radd ‘ala al-imtina‘

Reductio ad impossibile, the refutation of a proposition by showing that its consequences are impossible or logically absurd. See also *muqati‘*.

ridf

Lit. "consequent"; a term sometimes used in logic to denote the conclusion in a syllogism, i.e. the inferred propositions or premises. See also *qiyas*.

al-rasm al-tamm

The complete description of a thing as distinguished from its complete definition (*al- hadd al-tamm*, q.v.); it generally refers to the proximate genus and the *proprium* of a thing, e.g. the description of man as a laughing animal.

al-rasm al-naqis

The imperfect description of a thing which refers to one of its properties (*propria*) or the property along with the remote genus (*al-jins al-ba‘id*), e.g. the description of man as one who laughs or a "body" that laughs. More often it refers merely to the accidents (*a‘rad*) of a thing, e.g. when we describe man as one who stands erect, walks on his feet, grasps things with his hands, etc.

raf‘ al-tali

The denial of the consequent in the minor premise of a hypothetical syllogism (*al-qiyas al-sharti al-istithna’i*, q.v.) leading to the denial of the antecedent in the conclusion; a valid mode of reasoning know

as *Modus Tollens,* i.e. the negative mode of hypothetical syllogism; opposed to *wad‘ al-tali* (affirmation of the consequent in the minor premise) which is a form of logical fallacy. See also *mughalatah wad‘ al-tali*.

raf‘ al-muqaddam

The fallacy of the denial of antecedent; see also *mughalatah raf‘ al-muqaddam*.

Rawaqiyah

Stoicism, so named by the Muslim philosophers because the founder of the school of Stoicism, Zeno (*Zainun*, q.v. as distinguished from *Zainun al-Akbar*, q.v.) used to teach in a *rawaq*, i.e. in *Stoa Poecile* or a Painted Porch at Athens. According to the Stoics, virtue alone is good while there are no degrees of moral goodness: it is all or nothing. One ought to have a full control of one's passions and desires by becoming completely indifferent to pain and pleasure; for, thus, alone could one attain to the life of virtue. The Stoics enlarge the area of moral responsibility from the confines of a City-State to include all human beings. Everyone is a citizen of one and the same state, i.e. the State of Humanity. All men are of one blood, of one family and so each should treat everyone else as "scared beings". In their view of the universe they included a kind of pantheism. The Muslim philosophers welcomed their humanitarianism and cosmopolitanism, and also keenly studied their theory of knowledge and logic.

al-ruh al-jariyah

The travelling spirit or soul which is supposed to leave the body during sleep and give rise to dreams; opposed to (*al-ruh al-muhkam*, q.v.).

al-ruh al-hayawaniyah

The animal soul, common to the rational and the non-rational animals. It is supposed to be located in the heart from where the animal spirits spread into the arteries and capillaries and thus in all parts of the body; also called (*al-ruh al-ghariziyah*, q.v.). See also *al-nafs al-hayawaniyah*.

al-ruh al-tabi‘iyah

"The natural soul", common to animals and plants. In animals it is supposed to be located in the liver from where it spreads into all the veins of the body. See also *al-nafs al-nabatiyah* and *al-nafs al-*

hayawaniyah.

al-ruh al-ghariziyah

The animal spirits emanating from the heart and spreading in all parts of the body. See also *al-ruh al-hayawaniyah* and *al-nafs al-hayawaniyah*.

al-ruh al-muhkam

The resident soul which unlike the travelling soul (*al-ruh al-jariyah*, q.v.) is supposed never to leave the body.

al-ruh al-nabatiyah

The vegetable soul; see *al-ruh al-tabi'iyah* and *al-nafs al-nabatiyah*.

al-ruh al-nafsaniyah

The sensual soul; it is supposed to reside in the brain from where, through the nerves, it spreads itself in all parts of the body.

ru'us al-fada'il

Four cardinal virtues, viz. wisdom (*hikmah*), courage (*shaja'ah*), temperance (*'iffah*) and justice (*'adalah*); each of them has been further divided by Muslim ethicists into many sub-species of virtues. See also *ummahat al-fada'il*.

Rituriqa

Rhetorica or the *Rhetoric*: Aristotle's seventh book on logic, also entitled as *al-Khatabah* (q.v.) in Arabic; it deals with the art of persuading through oratorical devices.

-ز-Zayn

zuhal

The planet Saturn or its sphere (*falak*, q.v.); see also *al-kawakib al-sayyarah*.

zaman

Time. It is dependent on movement and yet different from it. Whereas movement shows diversity in direction, time proceeds always and only in one direction. Time is known only in relation of before and after like a movement in a straight line and at a uniform rate. It, thus, can be expressed only in a series of continuous quantities (*al-kamm al-muttasil*, q.v.). Bodies are in time, not in their essence, but because they are in movement and movement is in time. Time belongs to the category of the created beings, but it is nowhere except in itself. So far as this world of ours is concerned it is measured and made known by the movements of the heavenly bodies. See also *dahr* and *sarmad*.

zuhrah

The planet Venus or its sphere (*falak*, q.v.); see also *al-kawakib al-sayyarah*.

zauj al-zauj

"Pair of pair": a number, say 64, which is continuously divisible by two till the dividend is one.

Zainun

Zeno of Citium (c. 340-265 B.C.), the founder of Stoicism; distinguished generally in the Muslim works on history of philosophy from Zeno of Elea by calling the latter as *Zainun al-Akbar* (q.v.); see also *Ashab al-Mazallah* and *Rawaqiyah*.

Zainun al-Akbar

Zeno of Elea (c. 490-430 B.C.), disciple of Parmenides (*Barminidus*, q.v.). He is famous for his paradoxes on motion and plurality, which he advanced to defend the block-reality monism of his master. They, however, raised good deal of controversy and, thus, contributed to increase logical and mathematical rigour throughout the ages.

-س-Seen

al-salibat al-juz'iyah

The particular affirmative proposition; see *al-qadiyat al-salibat al-juz'iyah*.

al-salibat al-kulliyah

The universal negative proposition; see *al-qadiyat al-salibat al-kulliyah*.

Sirr al-Asrar

Secreta Secretorum, an apocryphal work ascribed by Muslim scholars to Aristotle (*Aristatalis*, q.v.). It is a work on folklore, physiognomy and dietetics and is superstitious in its tone rather than scientific; hence its wide popularity in medieval times. It was also well known in the Western Caliphate, for a reference to it is found in *al-'Iqd al-Farid* (The Unique Necklace), an anthology by Ibn 'Abd Rabbih (d. 328/940) of Cordova. The first Arabic translation of the work from Greek original is ascribed to Yahya ibn Batriq (3rd/9th century C.E.).

sarmad

Absolute eternity, i.e. eternity without beginning (*azal*, q.v.) and also without end (*abad*, q.v.); sometimes considered time as absolutely fixed and unchanging. *Sarmad* is distinguished from *dahr* (q.v.) by maintaining that whereas *dahr* encompasses *zaman* (q.v.) *sarmad* encompasses *dahr*. *Sarmad* is used with reference to the relation between the two eternals (as, for example, between the essence of God and His attributes); *dahr* with reference to the relation between the eternal and the changing (as, for example, between God and the world); and *zaman* with reference to the relation between the two changing series (as, for example, between the movement of the heavenly spheres and the phenomenal changes on earth). See also *zaman*.

sufustah

Sophism, i.e. a piece of false reasoning which is employed. with the intention of deceiving somebody.

Suqratis

Socrates (c. 470-399 B.C.): Greek philosopher, the teacher of Plato whose Dialogues represent the essential philosophical teachings of the master. As Socrates did not himself write anything on philosophy, his influence on Muslim philosophical thought was only through Plato.

sam‘

a power placed in the nerves spread out in the cavity of the ear-hole (*meatus*) by which sounds are perceived. Sound is a vibratory movement of the outer air which is transmitted to the air in the ear-hole through impact. This transmitted vibration in the inner air stimulates the auditory nerves resulting in the sensation of hearing.

Sinibliqus

Simplicus : Greek philosopher, one of the last Neoplatonists. After the closing of Plato’s Academy in 529 C.E. he sought refuge at the court of Chosroës and remained there until about 533. He wrote commentaries on a number of Aristotle’s works, viz. *De Coelo*, *Physica*, *De Anima* and *Categoriae*.

su’ i‘tibar al-haml

The fallacy of *secundum quid*; see *mughalatah su’ i‘tibar al-haml*.

sur

The quantifier of a proposition indicated by the expressions. like "all", "some", "not all", "not some", "one", or "not one" specifying the quantity of a proposition; such a proposition is named *al-qadiyat al-mussawarah* (q.v.) or *al-qadiyat al-mahsurah* (q.v.) as opposed to *al-qadiyat al-muhmalah* (q.v.).

Sufistiqa

Sophistici Elenchi, Aristotle’s sixth book on logic, also entitled as *al-Maghalit* or *al-Hikmat al-Muwwahmah* (q.v.) in Arabic; it deals with the fallacies of logical reasoning, intentional or otherwise.

-ش-Sha

sha'n

Mode (Fazlur Rahman, Mulla Sadra, 108, line 27). **(AnAc)** NEW!

shakhs

A term used in logic to denote an individual, i.e. one member of the class. According to the *Ikhwan al-Safa'* (q.v.), *shakhs* is also one of the predicables, the sixth besides the traditional five predicables (*al-alfaz al-khamsah*).

al-shartiyat al-muttasilah

The conditional proposition consisting of two clauses or propositions called antecedent (*muqaddam*, q.v.) and consequent (*tali*, q.v.) related to each other conditionally like the statement: "If the sun shines, it is day"; corresponds to what is named as hypothetical propositions in modern logic. See also *al-qadiyat al-shartiyah*.

al-shartiyat al-munfasilah

The conditional disjunctive proposition consisting of two clauses or propositions related to each other as two alternatives or disjunctives which mutually exclude each other like the statement: "Either this number is even, or it is odd"; corresponds to disjunctive proposition in modern logic. See also *al-qadiyat al-shartiyah*.

al-Shi'r

The Arabic title given to Aristotle's *Poetica*; generally considered, in the Arab logical tradition, to be the last part of his logical *Organon* (*al-Arghanun*, q.v.) dealing with the fine art of stirring the imagination and soul of the audience through the magic of words. See also *Buyutiqa*.

shakl (pl. ashkal)

"Figure" of a syllogism (*qiyas*, q.v.), i.e. the form of a syllogism as determined by the position of the middle term (*al-hadd al-ausat*, q.v.) in the major and minor premises. Muslim philosophers following Aristotle recognized mostly only three figures; see below.

al-shakl al-awwal

The first figure of syllogism (*qiyas*, q.v.), i.e. the form of syllogism in which the middle term occurs as a subject in the first, i.e. the major premise and as a predicate in the second, i.e. the minor premise; this is considered the perfect type of syllogism and Aristotle even included the moods (*durub*, q.v.) of the fourth figure in this form of syllogism. See also *al-qiyas al-kamil*.

al-shakl al-thalith

The third figure of syllogism, i.e. the form of syllogism in which the middle term occurs as subject in both of the premises.

al-shakl al-thani

The second figure of syllogism, i.e. the form of syllogism in which the middle term occurs as predicate in both of the premises.

shamm

Smell sensation, a power placed in the two protruding lumps of the front brain which are like the two small nipple-like bodies. The odour of a smelling object gets mixed with the air around it, which thus assumes the quality of that odour. This air naturally inhaled by us reaches, through the nasal passages the above-mentioned two protruding lumps of the front brain, which, stimulated by this air, give us the smell sensation. This power is stronger in animals than in men.

al-shauq al-tabi‘i

An inherent tendency in the natural object to attain to its: perfect natural form, whereby that which was

merely potential in it becomes actual.

al-Shaikh al-akbar

"The Grand Master", the title given by his followers to Muhyi al-Din ibn ʿArabi (560-638/1165-1240), the greatest speculative genius in Islamic mysticism. Search Google. Also Ibn 'Arabi society.

al-Shaikh al-Ra'is

"The Chief Master" of the learned, a title of honour given to the illustrious Ibn Sina (370-428/980-1037), the philosopher, physiologist, physician, mathematician, astronomer, etc. –the greatest philosopher and scientist of Islam and, indeed, one of the greatest of all races, places and times. See our Website.

al-Shaikh al-Yunani

"The Greek Master", a title given by the Muslim historians of philosophy and religion (particularly by al-Shahrastani) to Plotinus or Plotin (c. 203-270 C.E.), the greatest expositor of the system of Neoplatonism, a philosophy which is a remarkable synthesis of Platonism, Aristotelianism, Stoicism, etc. The influence of Plotinus on Muslim philosophy in general and mysticism and "philosophy of illuminationism" (*al-hikmat al-ishraqiyah*, q.v.) in Islam in particular is immense. It may be noted that the work the "theology of Aristotle" ascribed by the Muslim philosophers to Aristotle as one of his genuine works was in reality paraphrase of the philosophy of Plotinus. According to Plotinus, all reality consists of a series of emanations from the *One*, the First Principle (*al-mabda' al-awwal*) and the Necessary Being (*wajib al-wujud*, q.v.). The first emanation is that of *Nous* (*al-ʿaql al-awwal*, q.v.); the second that of *Psyche* (*ruh*). At the end of the series of emanations is found matter. Man is partly in the realm of spirit and partly in the sphere of matter. All this and more was incorporated by the Muslim philosophers in one way or the other in the development of their own philosophical systems. See *Uthulujiya Aristatalis* and *al-Aflatuniyat al-Muhathah*. Search Google.

Home

-ض-Dad

diddan

Two contraries like black and white or like sweet and bitter; the two contrary states or qualities cannot be true of one and the same thing or individual at the same time and in the same respect. To be distinguished from two contradictories (*naqidan*, q.v.): while the two contradictories are mutually exclusive (*mani'at al-jam'*, q.v.) as well as totally exhaustive (*mani'at al-khuluww*, q.v.), two contraries are only mutually exclusive.

darb

Mood of a syllogism(*qiyas* q.v.), i.e. the form of a syllogism determined by the quality and quantity of the propositions used as major (*al-muqaddamat al-kubra*, q.v.) and minor (*al-muqaddamat al-sughra*, q.v.) premises.

al-durub al-tahani

The subaltern moods, i.e. the moods of syllogism in which a particular conclusion is drawn when a universal conclusion is really justified by the premises; these (in modern logic) are five in number: Barbari, Celaront, Cesaro, Camestros and Camenos.

al-durub al-taqwiyah

The moods of strengthened syllogism, i.e. those forms of syllogism in which one of the premises is unnecessarily stronger than what is required to prove the conclusion. Among them may be included Darapti, Felapton, Bramantip and Fesapo; in each case one of the premises is universal which even if it had been particular the conclusion would have remained the same.

al-durub al-'aqim

Invalid moods of syllogism. Opposed to *al-durub al-muntaj*; see below.

al-durub al-muntaj

The valid moods of a syllogism which, considering the syllogism to be categorical (*al-qiyas al-iqtirani*, q.v.), are four in the first figure (*al-shakl al-awwal*, q.v.): Barbara, Celarent, Darii and Ferii; four in the second figure (*al-shakl al-thani*, q.v.): Cesare, Camestres, Festino and Baroco; and five in the third figure (*al-shakl al-thalith*, q.v.): Darapti, Disamis, Datisi, Felapton, Bocardo and Ferison; opposed to *al-'durub al-'aqim* (q.v.).

-ص-Sad



Sadr al-Muta'allihin

"The foremost amongst the theosophs", an honorific title given by his followers to the celebrated Sadr al-Din Muhammad ibn Ibrahim al-Shirazi, generally known as Mulla Sadra (979-1050/1571-1640), the greatest philosopher in modern times in Iran.

sughra

The minor premise in a syllogism (*qiyas*, q.v.); see *al-muqaddamat al-sughra*.

al-suwar la-Aflatuniyah

The Platonic forms or ideas; see *al-muthul al-Aflatuniyah* and *al-a'yan al-thabitah*.

suwar al-buruj

The signs of the Zodiac. These are twelve, viz. (1) *hamal* (ram); (2) *thaur* (bull); (3) *jauza'* (twins); (4) *sartan* (crab); (5) *asad* (lion); (6) *sunbulah* (virgin, lit. "ear of corn."); (7) *mizan* (balance); (8) 'aqrab (Scorpion); (9) *qaus* (archer); (10) *Jadi* (goat); (11) *dalw* (bucket); and (12) *hut* (fish). See also *mintaqat al-buruj*.

surah

The essence of. a thing which in union with prime matter (*hayula* q.v.) constitutes a particular thing; it is, in fact, the principle that determines the prime matter to be actually such and such a body; without either matter or form, however, there would be no concrete thing at all.

-ط-Tah

tarafain (sing. tarf)

Lit. "two extremes" or "two sides"; technically it denotes major term (*al-hadd al-akbar*, q.v.) and minor term (*al-hadd al-asghar*, q.v.) as opposed to middle term (*al-hadd al-ausat*, q.v.).

tu'um

Tastes, i.e. gustatory sensations. Muslim philosophers mention nine species of tastes; sweetness (*halawah*), saltishness (*malahah*), acidity or sourness (*humudah*), bitterness (*mararah*), pungency or sharpness (*harafah*), astringency (*'ufusah*), puckeriness (*qabd*), greasiness (*dusumah*) and insipidity (*tafahah*).

Tafrah

Jerk, jump (F. Rahman, Mulla Sadra, 97, line 40); leap. **(AnAc)** NEW!

Tubiqa

Topica or the *Topics*, Aristotle's fifth book on logic, also entitled as *al-Jadal* or *al-Mawadi' al-Jadaliyah* in Arabic; it deals with the truth and falsity of the statements of the two opponents involved in a disputation (*al-jadal*).

Taima'us

Timaeus, one of Plato's Dialogues: the most influential of his works during the Middle Ages. It deals with Plato's cosmogony and cosmology and particularly with his theory of creation. The work is permeated with many mythical elements and such as to contradict Plato's other teachings; but he claims for them nothing more than probability. Though clothed in mythical garb, Plato's cosmology as given in this work on the whole is a teleological world-view. It is an attempt to explain reality as a purposeful, well-ordered cosmos-the world, being governed by an intelligence, is guided by reason and directed towards an ethical goal.

-ع-Ain

‘alam al-mufariqat

The world of the souls and intelligences of the celestial spheres; see *al-‘uqul al-‘asharah*.

al-‘Ibarah

De Interpretatione: the Arabic title of Aristotle's second book on logic. See also *Bari Irminiyas*.

al-‘adad al-fard

Prime number, i.e. a number having no intergal factors except itself and unity –for example, 2, 3, 5, 7, 11, etc.

‘adl

Obversion, i.e. deriving a propsition by way of an immediate inference from a given propsition without transposing its subject and predicate (as is done in *‘aks*, q.v.) and without changing its quantity but merely by chaning its quality which is done by negativising the original predicate, e.g. propositon "No men are non-mortal"; the former proposition is called *ma‘adul minhu* (q.v.) and the latter *ma‘dul* (q.v.).

‘adm al-luzum bi’l-tab‘

The fallacy of non-sequitur, i.e. the one in which there is complete lak of logical connection between the premises advanced and the conclusion drawn. See also *mughalatah ‘adm al-luzum bi’l-tab‘*.

‘ard (pl. a‘rad)

Accident. As one of the predicables (*al-alfaz al-khamasa*) *‘ard* is that quality which adhere to a subject (*maudu*, q.v.), but–opposed to property –it neither constitutes its essense, nor does it necessarily flow form it, e.g. the color of man. According to the Peripatetics (*al-Mashsha’un*, q.v.), accidents may change,

disappear, or be added, while substances (*jauhar*, q.v.) remains the same. Accident, thus, has no independent existence, but exists only in another being, a substance or another accident. According to the Mutakallimun, more particularly the Ash'arites, however, an accident cannot exist in another accident but only in a substance. But no substance can ever exist apart form its qualities or accidents. Hence, the substance being inseparable from its accidents, like the latter, is also merely transitory, i.e. has only a momentary existence. Everything that exists, thus, consists of mere transitory units (atoms) having only a moment's duration and needs must, therefore, be perpetually re-created by the will of God. See also *al-fasl al-khass* and *al-fasl al-'amm*.

'asabiyah

A term made current by the great Muslim philosopher and sociologist, Ibn Khaldun (732/808/1332-1406), for the sense of common honor and loyalty which binds togetehr the members of a family, clan, or tribe and thus is the cause of the solidarity of such institutions.

'Utarid

The planet Mercury or its sphere (falak); see also *al-kawakib al-sayyarah*.

al-'aql al-awwal

The first intelligence, i.e. the first effusion or emanation from God, the Necessary Being (*al-wajib al-wujud*) or the First Principle (*al-mabda' al-awwal*). The existence of the first intelligence is possible in itself as well as necessary through the First Principle; further it knows its own essence as well as the essence of the First Principle. From its twofold existence and twofold knowledge springs, according to the Muslim Peripatetic philosophers like al-Farabi and Ibn Sina, the whole series of emanations, i.e. the nine celestial spheres with their nine intelligences as well as their nine souls. See also *al-'uqul al-'asharah*.

al-'aql bi'l-fi'l

Intellect in action or the actualised intellect which, through the illumination that it receives from the agent intellect *al-'aql al-fa''al* (q.v.), is activated into thinking upon the univeral forms of objects as well as ultimate concepts.

al-'aql bi'l-malakah

Habitual intellect; see *al-‘aql al-mustafad*.

al-‘aql al-‘amali

Practical reason or intellect which enables us to adopt the right course of action to attain what is useful and good.

al-‘aql al-fa‘‘al

The active intellect or the agent intellect, the lowest of the intelligences of the celestial spheres which gives "form" (*surah*, q.v.) to individual things, and so is called *wahib al-suwar* (q.v.), i.e. the giver of forms or *dator formarum*. Active intellect is continually in action and it rouses the material or potential intellect (*al-‘aql al-hayulani*, q.v. *al-‘aql bi’lfi‘l*, q.v.) from its state of latency by activating in it the thought of the universal forms and eternal truths. This transforms the material or potential intellect inot intellect in action (*al-‘aql bi’l-fi‘l*) which being more and more actualised through the illumination of *al-‘aql al-fa‘‘al* becomes similar to it and thus attains the status of the acquired intellect, i.e. of *al-‘aql al-mustafad* (q.v.).

The problem of intellects so keenly discussed by all the Muslim Peripatetics is much more complicated and subtle than can be described here. It, however, originated from somewhat obscure and ambiguous statement of Aristotle in the last book of his treatise on the soul (*De Anima*), in which he makes the distinction between the creative or active intellect and the passive intellect. Active intellect, he states, is the third besides the object and the passive intellect, as light is the third besides the eye and the object. Thus, active intellect is said to create the truths that we know, just as light may be said to make colors which we perceive by its aid. We see here at work Aristotle’s general principle that "what is potentially comes to be actually by the agency of something that already is actually" (*Metaphysica*, 1049^b 24). Aristotle in this entire discussion leaves unexplained the unity and individuality of human personality. Hence the Muslim philosophers reformulated the whole theory and brought to it many refinements and elaborations not to be found in Aristotle or his commentators.

al-‘aql al-mustafad

Accquired intellect, i.e. the intellect possessed with the comprehension of the universal forms, ultimate concepts and verities of knowledge by which possession it partakes more and more of the agent intellect (*al-‘aql al-fa‘‘al*, q.v.); also sometimes called *al-‘aql bi’l-malakah*.

al-‘aql al-mufariq

The seperated intellect, i.e. the intellect or intelligence of a heavenly sphere which is the cause of its motion; see also *al-‘uqul al-‘asharah*.

al-‘aql al-nazari

Theoretical reason or intellect which enables us to form universal concepts, comprehend meanings and interconnections of things, enter into argumentative discussion and have abstract thinking in general. See also *al-quwwat al-‘aqliyah*.

al-‘aql al-hayulani

The material intellect, also called *al-‘aql bi’l-quwwah*, i.e. potential intellect. It is the human intellect in its dormant form, merely a latent capacity to apprehend the universals and eternal truths subsistent in the active or agent intellect (*al-‘aql al-fa‘‘al*, q.v.).

al-‘uqul al-‘asharah

The ten intelligences, i.e. the first intelligence (*al-‘aql l-awwal*, q.v.) in combination with the nine intelligences one for each of the following nine celestial spheres in a decending order: (1) the second intelligence of the sphere of the *primum mobile*; (2) the third intelligence of the sphere of the fixed stars (*al-kawakib al-thabitah*, q.v.); (3) the fourth intelligence of the sphere of Saturn (*Zhhal*); (4)the fifth intelligence of the sphere of Jupiter (*Mushtari*); (5) the sixth intelligence of the sphere of Mars (*Marikh*); (6)the seventh intelligence of the sphere of the Sun (*Shams*); (7)the eighth intelligence of the sphere of Venus (*Zuhrah*); (8)the ninth intelligence of the sphere of Mercury (*‘Utarid*); (9) the tenth intelligence of the sphere of the Moon (*Qamar*). This last is named as (*al-‘aql al-fa‘‘al*, q.v.) which is a kind of creative and regulating power governing this world of ours. It is noteworthy that the belief that each celestial sphere has a separate intelligence of it own, originated from Aristotle who even held that there were not ten intelligences but fifty or more.

‘aqim

An invalid mode of reasoning which does not warrant any logical conclusion, e.g. the denial of antecedent (*raf‘ al-muqaddam*, q.v.) or the affirmation of consequent (*wad’ al-tali*) in a hypothetical syllogism; opposed to *muntij* (q.v.). See also *mughalatah wad‘ al-tali*.

‘aks

Conversion, i.e. deriving a proposition by way of an immediate inference from a given propositon by transposing its subject and predicate but without changing its quality and without distributing a term in the inferred proposition (*ma‘kus*, q.v.) which is not already distributed in the given proposition (*ma‘kus minhu*, q.v.); sometimes called *al-‘aks al-mustawi* to distinguish it from *al-‘aks al-naqid* (q.v.) see also *mun‘akis*.

al-‘aks al-mustawi

Conversion; see *‘aks*.

al-‘aks al-naqid

Contrapositon, i.e. an immediate inference in which from a given proposition we infer another proposition, having for its subject the contradictory of the given predicat, e.g. from the propostion of the form "All S is P" we have through *al-‘aks al-naqid* "No not-P is S"; it thus involves first obversion (*‘adl*, q.v.) of the given proposition then conversion (*‘aks*, q.v.) of the obverse (*ma‘dul*, q.v.).

al-‘illat al-tammah

The sufficent cause of a thing, i.e. the cause which is adequate to produce an effect, e.g. a certain quantity of medicine to bring about the desired cure; more usually it consists of a number of positive casual conditions; opposed to *al-‘illat al-naqisah* (q.v.).

al-‘illat al-suriyah

The formal cause of a thing, i.e. the form or shape (*surah*, q.v.) given to a thing while producing it; with Aristotle it is also the inner idea or essence of a thing.

al-‘illat al-gha’iyah

The final cause of a thing, i.e. the purpose, aim or final end for which a thing is produced; with Aristotle it is primarily the realisation of the inner idea or essence of a thing in actuality; sometimes also called *al-*

'illat al-lima'iyah (q.v.).

al-'illat al-fa'iliyah

The effcient cause of a thing, i.e. the efficiency or labor of an active agent that produces a thing, e.g. the efficency or labor of a carpenter in producing a table.

al-'illat al-lima'iyah

The final cause of a thing, the purpose or final end for which a thing is produced; also called *al-'illat al-gha'iyah* (q.v.).

al-'illat al-maddiyah

The material cause of a thing; see *al-'illat al-hayullaniyah*.

al-'illat al-naqisah

The insufficient cause of a thing, i.e. the cause which by itself is inadequate to produce an effect, e.g. medicine alone may not be adequate to bring about the esired cure without careful nursing, proper dieting, complete rest and other hygienic conditions; opposed to *al-'illat al-tammah* (q.v.).

al-'illat al-hayullaniyah

The material cause of a thing, i.e. the stuff or substance of which a thing is made; with Aristotle it does not have to be necessarily a physical substance but anything: physical, mental, or, spiritual, e.g. the human passions, interests and conflicts are the material cause of a novel or a drama.

al-'ilal al-arba'ah

The four causes, viz. the material cause (*al-'illat al-hayullaniyah*, q.v.), the formal cause (*al-'illat al-suriyah*, q.v.), efficent cause (*al-'illat al-fa'iliyah*, q.v.) and the final cause (*al-'illat al-gha'iyah*, q.v.). These four causes may all appear together in the defination of a thing, for example, a knife may be defined as an iron implement (material cause) of such shape (formal cause) made by the ironsmith (efficient cause) for

cutting things (final cause).

al-‘ilm al-ladunni

"Inspired knowledge", or "knowledge derived from the presence of God", i.e. mystical comprehension–inspired by an encounter with God–of things spiritual.

‘anasir

Element. Theory of elements current with Muslim philosophers was that of four elements: fire, air, water and earth, which originated with Empedocles (*Anbadqulis*, q.v.)though they sometimes added to them ether as the fifth element specific to the body of celestial spheres; the terms used cognate with *‘anasir* were *ustuqussat* (q.v.) and *arkan* (see *al-arkan al-arb‘ah*)

al-‘anasir al-‘uqud

Modes of being, viz. necessity (*wujub*), possibility (*imkan*) and impossibility (*imtina*‘); the term is also used to denote the corresponding modalities of propositions (see *jihah*).

al-‘anasir al-a‘zam

The supreme element, an expression used to denote the first intelligence; see *al-‘aql al-awwal*.

al-‘anasir al-thaqil

The heavy element, the atoms of which always move downward like the atoms of earth which are said to be absolutely heavy or like those of water which are relatively so.

al-‘anasir al-khafif

The light element, the atoms of which always move upward like the atoms of fire which are said to be absolutely light or like those of air which are relatively so.

'ain (pl. a'yan)

Lit. "eye". With the philosophers it denotes a particular concerete thing perceived in the outside world as distinguished from the concept of that thing in the mind; in this sense it is synonymous with the term *shaks* (q.v.). It is also sometimes used in the sense of substance (*jauhar*, q.v.). The Sufis, on the other hand, use the term *'ain* for the inner essence of a ting and more specifically for the universal idea of a thing eternally existing in the mind of God. Hence the term *al-a'yan al-thabitha* (q.v.) (where *thabitha* means stable or eternal) for the eternal ideas existing in the mind of God which are said to be really real, of which this world is a mere shadow or dream according to the Platonic tradition.

'ain al-tali

Affirmation of the consequent, an involved mode of reasoning which does not warrant any logical conclusion; opposed to *naqid al-tali* (q.v.). See also *mughalatah wad' al-tali*.

'ain al-muqaddam

The affirmation of the antecedent in the minor premise of a mixed hypothetical syllogism (*al-qiyas al-sharti al-muttasil*, q.v.) leading to the affirmation of the consequent (*tali*, q.v.) in the conclusion, a valid mode of reasoning called the positive mode (*Modus Ponens*) of hypothetical syllogism; opposed to *naqid al-muqaddam* (denial of the antecedent) which is a form of logical fallacy. See also *mughalatah raf' al-muqaddam*.

Home

-ف-Fah

Firfuriyus

Porphyry (233-c. 304 C.E.), Neoplatonic philosopher, disciple, biographer and editor of Plotinus (*Fulutin*, q.v., also called *al-Shaikh al-Yunani*, q.v.). Brought up in Tyre, he studied at Athens and from 263 under Plotinus at Rome. He wrote commentaries on Aristotle and Plotinus which seem to have reached the Muslim philosophers. Around a score of his numerous works survive in whole or part, including Against the Christians (fragments), Lives of Pythagoras and Plotinus, commentaries on Homer, Plato's Timaeus (fragments), Aristotle's Categories, and Ptolemy's Harmonica. His chief source of fame, however, comes from *Eisagage* (*Isaghuji*, q.v.) which has been preserved in Arabic in its complete form -that quickly became and long remained a standard textbook- and used for centuries both in the East and in the West as the clearest and most practical manual of Aristotelian logic. The so-called Tree of Porphyry traces a species (commonly man) from its summum genus (substance) through differentiae (e.g. corporeal) that yield successive subgenera (e.g. body). The Muslim tradition ascribes to him a commentary on Aristotle's *Nicomachean Ethics*, but the work seems to have been lost now. He wrote a history of philosophy in four books which was known to the Muslim philosophers, but of which only *Life of Pythagoras* is extant. It is interesting to note that according to Ibn Rushd's estimation of him, Porphyry cannot be counted among the most subtle of the philosophers.

farq

Lit. "difference" or "separation"; technically the difference or separation between the corporeal and the incorporeal, for example between body and soul or between the physical world and the world of pure intelligences (*'alam al-mufariqat*, q.v.); to be distinguished from *fasl* (q.v.) which is difference in respect of the different attributes possessed by the corporeal or bodily objects.

fasl

Differentia; i.e. one of the five predicables (*al-alfaz al-khamsah*). In logic *fasl* signifies the attribute or attributes by which a thing is essentially distinguished from other things. *Fasl* is to be distinguished from *farq* (q.v.) which also signifies difference between things: whereas the former denotes the essential differentia between the bodily or corporeal things, the latter refers to complete separation between the corporeal and the incorporeal, e.g. between body and soul or between the physical world and the world of intelligences; hence the expression *al-'uqul al-mufariqah* for separated intelligences (see *al-'uqul al-'asharah*).

al-fasl al-khass

Lit. "particular difference"; technically it is the difference necessarily associated with the inseparable accident of a class, e.g. blackness of crows.

fasl khass al-khass

Lit. "difference which is particular of the particular" ; technically differentia proper, i.e. the attribute or attributes which a species (*nau‘*, q.v.) possesses in addition to the attributes of its genus (*jins*, q.v.), e.g. the rationality of man in addition to his animality.

al-fasl al-‘amm

Lit. "common difference"; technically the separable accident which allows some members of a class to differ from other members of that class, e.g. the or fat dogs from the black or lean dogs; it equally allows a thing to differ from itself at different times and as such is true of everything which grows and decays.

fitrah

Nature. (AnAc) See the Qur'anic ayah *Fitrat Allah al-Lati Fatrah an-Nasi alyaha*.(...Nature of Allah on which He created humanity...)(30:30)

fitri

Innate. (AnAc)

fi‘l

Lit. "action"; in logic, sometimes also termed as *yaf‘al* (to act), it is one of the ten Aristotelian categories (*al-maqulat al-‘ashr*, q.v.) as opposed to *infi‘al* (q.v.) or *yanfa‘il* (q.v.) which is the category of passion. "Action" in this particular sense means affecting a thing that receives an effect, e.g. heating something while "passion" would be being heated, or cutting something while "passion" would be being cut.

In metaphysics *fi‘l* is act or actuality and as such is not opposed to *infi‘al* but to *quwwah*, i.e. to

potentiality.

Fi'l-a'yan

In the external world. See a'yan. (AnAc)

Flatinus

Plotin or Plotinus (c. 203-170 C.E.)-a variant of Fulutin (q.v.)-the founder and greatest expositor of Neoplatonism. See also *al-Shaikh al-Yunani* and *al-Aflatuniyat al-Muhdathah*.

al-falsafat al-ula

"First philosophy", a name used by Aristotle and, following him, by Muslim Peripatetics for metaphysics, i.e. for the study of "Being as such" or the first principles and essential attributes of Being. See also *Matatafusiqi*.

falsafah-i Yamani

“The Yamani philosophy”, an expression used more particularly by Mir Baqir Damad (d. 1041/1631), one of the exponents of *al-hikmat al-ishraqiyah* (q.v.). The “Yamani philosophy” signifies, in contrast to the rationalistic philosophy of the Greeks (*falsafah-i Yunani*), the wisdom revealed by God to man through the prophets and through illumination. It may be noted that the Yaman (Yemen) symbolises the right or the oriental side of the valley in which Moses is reported to have received the message and light (*tajalli*) of God. The source of *falsafah-i Yamani* is, therefore, the divine illumination and it stands for light in contrast to the *falsafah-i Yunani* which being based merely on ratiocination and cogitation symbolises darkness. See also *al-hikmat al-ishraqiyah* and *al-hikmat al-dhauqiyah*.

falak (pl. aflak)

The celestial sphere surrounding the world and revolving around the earth as its centre. According to the cosmogony current with the Muslim philosophers, there are in: all nine such spheres. surrounding each other like the peels of an onion so that the concave side of the shell of the surrounding sphere touches the convex surface of the one surrounded by it. All these spheres being transparent, one can see through them from the lowest to the highest. The nine spheres in the descending order of their remoteness from the earth are: (1) the sphere of the *primum mobile* (*al-falak al-aqsa* or *falak al-aflak*); (2) the sphere of the

fixed stars (*al-kawakib al-thabitah*); (3) the sphere of Saturn (*Zuhal*); (4) the sphere of Jupiter (*Mushtari*); (6) the sphere of Mars (*Marikh*); (6) the sphere of the Sun (*Shams*); (7) the sphere of Venus (*Zuhrah*); (8) the sphere of Mercury (*'Utarid*); and (9) the sphere of the Moon (*Qamar*). See also *al-kawakib al-sayyarah*.

falak al-aflak

The first celestial sphere or the *primum mobile*, also called *al-falak al-aqsa*, "the remotest sphere"; see *falak*.

al-falak al-awwal

"The first heaven", i.e. the outermost celestial sphere in the Aristotelian-Ptolemaic cosmology, i.e. the sphere of the fixed stars (*al-kawakib al-thabitah*, q.v.).

falak al-tadwir

A smaller sphere revolving on the circumference of a larger sphere, i.e. one making an epicycle.

Fulutarkhis

Plutarch (c. 50-c. 125 C.E.): Greek biographer, moralist and one of the enthusiastic champions of Platonism. A valuable account of him is to be found in al-Shahrastani's *Kitab al-Milal wa'l-Nihal* written in 625/1127-8.

Fulutin

Plotin or Plotinus (c. 203-270 C.E.), the greatest expositor and founder of Neoplatonism; see also *al-Shaikh al-Yunani* and *al-Aflatuniyat al-Muhdathah*.

fantasiya

"Phantasia", a term used by Aristotle for a faculty of mind, which has a variety of functions but it was identified by the. Muslim philosophers with the *sensus communis* or common sense. See also *al-hiss al-*

mushtarik.

Futhaghuras

Pythagoras of Samos (c. 572-497 B.C.); see *Fithaghuras*.

Furun

Pyrrhon of Elis (c. 365-c. 270 B.C.): Greek philosopher, the founder of the school of scepticism often called after him Pyrrhonism. According to him, our senses tell us only how things appear to us, not what they are in themselves. If sensation is the source of all our knowledge, how can we know whether objects agree with sensations or not, for we never, get outside our sensations? Further, our thoughts and sensations sometimes conflict, as in illusions in which case we have no criterion to judge which are true and which are false. Knowledge in matters moral is also uncertain and we can save ourselves from much unhappiness by suspending our judgment and by giving up our efforts for the realisation of ideals. The wise man, thus, seeks to attain undisturbed happiness by abstaining from all intellectual curiosity and moral passion. The influence of Furun and his baneful doctrine on Muslim philosophers was very slight for he did not write anything himself.

Fulitus

The title of the Arabic translation first made by Hunain ibn Ishaq (d. 264/877) of Plato's Dialogue the *Politicus*. Plato's other Dialogues on political philosophy, viz. the *Republic* and the *Laws* were also well known to the Muslim philosophers through their Arabic translation.

Fithaghuras

Pythagoras of Samos (c. 672-497 B.C.), the founder of Pythagoreanism, a philosophical, mathematical, moral and religious school. One of the basic principles of Pythagoras was that the substance of things is "number" and that all phenomena can be understood in mathematical ratios. The study of Pythagoras by Muslim philosophers, thus, led both to number mysticism and to the quantitative method in science. A valuable exposition of Pythagorean cosmology has been preserved by al-Shahrastani (469-548/ 1070-1-1153) in his *Kitab al-Milal wa'l-Nihal*; and by Abu Bakr al-Razi (250-c. 312/854-c. 920) who, wrote a treatise in defence of Pythagoreanism. Two works: *al-Risalat al-Dhahabiyah* –(The Treatise on Golden Words) and *kitab al-Qur'ah* (a work on divination) ascribed by Muslim philosophers to Pythagoras are now considered to be apocryphal. It is indeed difficult to distinguish between the works and theories of Pythagoras and those of his. followers.

-ق-Khaf

al-Qatighuriyas

Categoriae or the *Categories*, the first book of Aristotle's Organon (*al-Arghanun*, q.v.) on logic. It deals with the ten categories (*al-maqulat al-'ashr*, q.v.), viz. substance (*jauhar*, q.v.), quantity (*kamm*, q.v.), quality (*kaif*, q.v.), relation (*'idafah*, q.v.), time (*mata*, q.v.), place (*aina*, q.v.), position (*wad'*, q.v.), possession (*milk*, q.v.), passion (*'inf'al*, q.v.) and action (*fi'l*, q.v.).

qarabadin

The title of the first scientific book translated into Arabic in 64/683 from Syriac by Masarjawaih of Basra, a Jewish physician of Persian origin; it was a kind of *Materia Medica* originally composed in Greek (now lost) by a Christian (?) priest Aaron of Alexandria. See also *Ahrun al-Quss*.

qarinah

Lit. "Connection"; technically the connection between the two premises of a syllogism (*qiyas*, q.v.) wherein they are united by a middle term (*al-hadd al-ausat*, q.v.).

qadiyah

An assertoric statement or proposition, i.e. a judgment expressed in some particular language indicating the affirmation or denial of a certain relation between two terms, one of which is called subject (*maudu'*, q.v.) and the other predicate (*mahmul*, q.v.).

al-qadiyat al-ihtimaliyah

A problematic or probable proposition, i.e. the proposition in which the connection between the subject and the predicate, through not true of all cases or in all circumstances is yet one which may exist in certain cases or in certain circumstances like the statement "Politicians may be trustworthy", "Cholera may not be fatal".

al-qadiyatan al-dakhilatan taht al-tadadd

The two sub contrary propositions, i.e. the two particular propositions having the same subject and predicate, but differing in quality -of the form "Some S is P" or "Some S is not P". Such propositions can both be true but cannot both be false, i.e. if one is true the other may be true or false but if one is false the other must be true.

al-qadiyatan al-mutadakhilatan

The subaltern propositions, i.e. the two propositions having the same subject and predicate, and of the same quality, but differing in quantity; in other words the universal proposition and its corresponding particular proposition of the same quality. In such propositions if the universal is true the particular is also true and if the particular is false the universal is also false. On the other hand, if the universal is false the particular may be either false or true, and if the particular is true the universal is either true or false.

al-qadiyatan al-mutadaddatan

The two contrary propositions, i.e. the two universal propositions having the same subject and predicate but differing in quality -of the form "All S is P" or "No S is P". Such propositions cannot both be true though they may both be false.

al-qadiyatan al-mutaqabilatan

The two opposite propositions, i.e. the propositions having the same subject or predicate but differing in quality or quantity or both; they are four kinds: (1) the two contrary propositions (*al-qadiyatan al-mutadaddatan*, q.v.), (2) the two sub contrary propositions (*al-qadiyatan al-dakhilatan taht al-tadadd*, q.v.), (3) the two contradictory propositions (*al-qadiyatan al-mutaqabilatan bi'l-tanaqud*, q.v.) and (4) the two subaltern propositions (*al-qadiyatan al-mutadakhilatan*, q.v.). See also *lauh al-taqabul*.

al-qadiyatan al-mutaqabilatan bi'l-tanaqud

The two contradictory propositions, i.e. the two propositions having the same subject and predicate but differing both in quality and quantity, viz. A and O or E and I and vice versa. Such propositions cannot both be true, nor can they both be false: if one is true the other must be false, and if one is false the other must be true.

al-qadiyat al-basitah

The simple proposition, i.e. the statement which as opposed to *al-qadiyat al-murakkabah* (q.v.), expresses a single judgment, e.g. "All men are rational animals" or "No men are stones".

al-qadiyat al-ba‘diyah

A particular proposition, i.e. the proposition in which, as opposed to *al-qadiyat al-kulliyah* (q.v.), the subject is take only in its partial extent or denotation like the statements: "Some men are not honest", "Some stones are gems", etc.; also called *al-qadiyat al-juz'iyah* (q.v.)

al-qadiyat al-thulathiyah

Tertii adjacentis, i.e. the proposition consisting of three parts: subject, predicate and copula, which is the usual form of a logical proposition; opposed to *al-qadiyat al-thana'iyah* (q.v.)

al-qadiyat al-thana'iyah

Secundi adjacentis, i.e. the proposition which consists solely of subject and predicate with out a copula or the one which the copula merges in the predicate like the statement in Arabic: "*Zaid-un katib-un*" (Zaid is a writer).

al-qadiyat al-juz'iyah

A particular proposition, i.e. the proposition in which, as opposed to *al-qadiyat al-kulliyah* (q.v.), the subject is take only in its partial extent or denotation like the statements: "Some men are not honest", "Some stones are gems", etc.; also called *al-qadiyat al-ba‘diyah* (q.v.)

al-qadiyat al-hamliyah

An attributive or categorical proposition in which the predicate is affirmed or denied of the subject without positing any condition for such an affirmation or denial like the statement: "Man is a rational animal" or "Man is not a stone".

al-qadiyat al-salibah

A negative statement or proposition in which the predicate denies something about the subject like the statement: "Man is not stone".

al-qadiyat al-salibat al-juz'iyah

The particular negative proposition, i.e. the proposition in which a part only of the extent or denotation of the subject is excluded from the entire class denoted by the predicate like the statement: "Some men are not writers" or "Some triangles are not equilateral"; represented in modern logic by the letter "O" and expressed in the form "Some S is not P".

al-qadiyat al-salibat al-kulliyah

The universal negative proposition, i.e. the proposition in which the whole of the class denoted by the subject is excluded from the whole of the class denoted by the predicate like the statement: "No men are stones" or "No circles are squares"; in modern logic represented by the letter "E" and expressed in the form "No S is P".

al-qadiyat al-shakhsiyat al-makhsusah

The singular proposition, i.e. the proposition the subject of which is a definite individual like the statement: “Ibn Sina is a philosopher”, or “This man is an Arab”; often called *al-qadiyat al-mkhsusah* (q.v.).

al-qadiyat al-shartiyah

The conditional proposition which consists not of two terms, subject and predicate, but of two clauses or propositions related to each other as antecedent (*muqaddam*, q.v.) and consequent (*tali*, q.v.) like the statement: "If the sun shines, it is day" (*al-shartiyat al-muttasilah*, q.v.) or as two disjunctives like: "Either this number is even or it is odd" (*al-shartiyat al-munfasilah*, q.v.)

al-qadiyat al-dururiyah

A necessary proposition, i.e. the proposition in which the predicate is universally and necessarily true of

the subject and can never be otherwise, like the statement: "A triangle must be three-sided" or "The circumference of a circle must be equidistant from its center".

al-qadiyat al-kulliyah

A universal proposition, i.e. the one in which the predicate is affirmed or denied of the whole of the subject like the statements: "All men are mortal", "No man is stone"; opposed to *al-qadiyat al-juz'iyah* (q.v.).

al-qadiyat al-muttasilah

The conjunctive conditional or hypothetical proposition consisting of two clauses related to each other not as subject and predicate but as antecedent (*muqaddam*, q.v.) and consequent (*tali*, q.v.) like the statement: "If it rains, the ground will be wet"; also called *al-qadiyat al-shartiyah* [*al-muttasilah*](q.v.)

[ed. I am not sure what term the author is trying to convey. Having said that I do believe that another name for the al-qadiyat al-muttasilah is al-qadiyat al-shartiyah al-muttasilah.]

al-qadiyat al-muhassalah

The proposition in which both the subject and the predicate are in the affirmative like the statement: "Some men are writers"; opposed to *al-qadiyat al-ma'dulah* (q.v.)

al-qadiyat al-mahsurah

The determinate proposition which has a quantifier (*sur*, q.v.), i.e. the one in which the quantity of the subject is definitely indicated by the use of such expressions as "all", "some", or "not all", "not some"; opposed to *al-qadiyat al-muhmalah* (q.v.)

al-qadiyat al-mkhsusah

The singular proposition, i.e. the proposition the subject of which is a definite individual like the statement: “Ibn Sina is a philosopher”, or “This building is an mosque”; sometimes also called *al-qadiyat al-shakhsiyat al-makhsusah* (q.v.).

al-qadiyat al-murakkabah

The compound or exponible proposition, which as opposed to *al-qadiyat al-basitah* (q.v.) expresses more than one judgment like the statement: "All reptiles and birds are oviparous" or "Few people are rich". The latter proposition also expresses a compound proposition, namely, "Most people are not but some are", though the composition is only hidden in it, i.e. it is an exponsible proposition.

al-qadiyat al-musawwarah

The determinate proposition which has a quantifier (*sur*, q.v.), i.e. the one in which the quantity of the subject is definitely indicated by the use of such expressions as "all", "some", or "not all", "not some"; more usually called *al-qadiyat al-mahsurah* (q.v.)

al-qadiyat al-mutlaqah

An absolute or assertoric proposition, i.e. the one that has not modality (*jihah*, q.v.). Such a proposition simply affirms or denies a certain relation between subject and predicate as it is to be found in our experience of matters of fact without referring to the necessity or impossibility of that relation, for example the statements: "Ruminants are cloven-footed" and "Horses are not blue".

al-qadiyat al-ma'dulah

The proposition in which, as opposed to *al-qadiyat al-muhassalah* (q.v.), either the subject or the predicate or both the subject and the predicate are in the negative; it thus may respectively be *ma'dulat al-maudu'* (q.v.), *ma'dulat al-mahmul* (q.v.), or *ma'dulat al-tarafain* (q.v.).

al-qadiyat al-mumtana'ah

The impossible proposition, i.e. the proposition in which, as opposed to *al-qadiyat al-dururiyah* (q.v.), the predicate or the subject is universally and necessarily in the negative and the affirmative is impossible to be considered like the predication of circularity to triangles.

al-qadiyat al-munfasilah

The disjunctive proposition consisting of two clauses or sentences related to each other not as subject and predicate but as two alternatives which mutually exclude each other like the statement: "Either the world is created or it is eternal"; also called *al-shartiyat al-munfasilah* (q.v.)

al-qadiyat al-muhmalah

Indesignate or indefinite proposition, i.e. a proposition without a quantifier (*sur*, q.v.); in such a proposition, as opposed to determinate proposition (*al-qadiyat al-mahsurah*, q.v.) the quantity of the subject remains undefined or unexpressed like the statement: "Women are wise" or "Students are lazy".

al-qadiyat al-mujibah

An affirmative statement or proposition in which the predicate affirms something about the subject, e.g. "Man is a rational animal".

al-qadiyat al-mujibah al-juz'iyah

The particular affirmative proposition, i.e. the proposition in which the class denoted by the predicate is affirmed of only a part of the class denoted by the subject like the statement: "Some dogs are black," or "Some snakes are poisonous"; represented in modern logic by the letter "I" and expressed in the form, "Some S is P".

al-qadiyat al-mujibat al-kulliyah

The universal affirmative proposition, i.e. the proposition in which the class denoted by the predicate is affirmed of the whole of the class denoted by the subject like the statement: "All women are animals"; represented in modern logic by the letter "A" and expressed in the form "All S is P".

al-qadiyat al-wujudiyah

The existential proposition, i.e. the statement denoting the existence of something but without signifying anything about its necessity or contingency.

qalb

Inversion, i.e. an immediate inference in which from a given proposition we derive another proposition, having for its subject the contradictory of the given subject; more often *qalb* is used for the proposition so derived.

al-quwwat al-ba‘ithah

The stimulative faculty, one of the two major kinds of he motive faculty (*al-quwwat al-muharrikah*, q.v.) of the animal soul. It is constituted of two powers or faculties: the attractive power (*al-quwwat al-jadhibah*, q.v.) and repulsive power (*al-quwwat al-dafi‘ah*, q.v.) -this later incites irascibility (*al-quwwat al-ghadbiyah*, q.v.). The attractive power is further divided into two powers: the concupiscible pwer (*al-quwwat al-shahwaniyah*) and the appetitive power or desire (*al-quwwat al-shauqiyah* or *al-quwwat al-nuzu‘iyah*). It is because of the simulative faculty (*al-quwwat al-ba‘ithah*) that an animal is instinctively induced to move towards an object which is profitable or that which gives pleasure and avoid an object which is injurious or brings pain.

al-quwwat al-jadhibah

The attractive faculty or power because of which an animal is instinctively induced to be drawn towards an object which is for its well-being or brings pleasure to it; it is divided into two kinds: concupiscible power (*al-quwwat al-shahwaniyah*) and appetitive power or desire (*al-quwwat al-shauqiyah* or *al-quwwat al-nuzu‘iyah*). See also *al-quwwat al-ba‘ithah*.

al-quwwat al-hafizah

The faculty of memory; see *al-quwwat al-mutadhakkirah*.

al-quwwat al-dafi‘ah

The repulsive faculty or power because of which an animal is instinctively induced to avoid an object which is harmful to it or is likely to bring pain to it; if obstructed it arouses irascibility (*al-quwwat al-ghadbiyah*) with which it is often identified. See also *al-quwwat al-ba‘ithah*.

al-quwwat al-dhakirah

The faculty of memory or reminiscence; see *al-quwwat al-mutadhakkirah*.

al-quwwat al-shauqiyah

The appetitive faculty or desire; sometimes named as *al-quwwat al-nuzu'iyah*; see also *al-quwwat al-ba'ithah*.

al-quwwat al-tabi'iyah

The natural powers or faculties, a term used collectively for the powers or faculties of the vegetable mind (*al-nafs al-nabatiyah*, q.v.), viz. the nutritive power (*al-quwwat al-ghadhiyah*, q.v.), the power of growth (*al-quwwat al-namiyah*, q.v.) and the power of reproduction (*al-quwwat al-muwallidah*, q.v.).

al-quwwat al-'aqliyah

The rational faculty specific to the human mind; it is primarily the faculty of forming concepts or inferring the simple intelligible forms from the sensible forms as perceived through the senses. When the required concepts have been formed the rational faculty throws away the yoke of the senses and the sensible forms and is sufficient unto itself for all that it does. It compares and synthesizes various concepts and thus forms judgments about them; it now enters into argumentation and elaborate reasoning about these judgments and discuses physical and metaphysical problems. All concepts and judgments, however, are not obtained by the rational faculty; some are innate in it or are given to it through a kind of divine inspiration these are the self-evident truths -like the whole is greater than the part or that contradictories cannot combine in the same thing at the same time. Further, the rational faculty has two forms: one theoretical or speculative (*nazari*) which enables us to have abstract thinking, and the other practical (*'amali*) on which morality depends.

al-quwwat al-ghadhiyah

Nutritive power which when resident in a body changes another body into the form of the first.

al-quwwat al-ghadbiyah

The faculty or power of irascibility; see also *al-quwwat al-dafi'ah*.

al-quwwat al-fa'ilah

The efficient faculty, one of the two major kinds of the motive faculty (*al-quwwat al-muharrikah*, q.v.). It resides in the motor nerves and muscles of the body and is the producer of all bodily movements: it contracts the muscles and pulls the tendons and ligaments towards the starting point of a movement or relaxes them and stretches them away from the starting point.

al-quwwat al-mutakhayyilah

The faculty of imagination; located in the middle ventricle of the brain. the faculty abstracts and combines the forms of the sensible objects which it receives from the common sense (*al-hiss al-mushtarik*, q.v.); it thus frees the sensible percepts from the conditions of place, time and magnitude, and enables the mind to have images of objects even after they cease to make impressions on the mind, which, to some extent, is also the function of the formative faculty (*al-quwwat al-mutasawwirah*, q.v.). The imaginative faculty, however, is to be distinguished from the formative faculty in so far as the latter retains the actual shape and form of the sensible objects ask now through the external senses (*al-hawas al-zahir*, q.v.) while in the former the shape and form of the sensible objects may be other than that disclosed by the sense-organs. Hence, we can imagine objects which we have never perceived and shall perhaps never perceive through our senses.

al-quwwat al-mutadhakkirah

The faculty of memory or reminiscence located in the posterior ventricle of the brain. This faculty of the animal mind (*al-nafs al-haywaniyah*, q.v.) retains and recollects or remembers the meanings of the sensible objects which it has acquired through the estimative faculty (*al-quwwat al-mutawahhimah*, q.v.); to be distinguished from the formative faculty (*al-quwwat al-mutasawwirah*, q.v.) by the fact that whereas the formative faculty perceives and retains merely the shape and form of the sensible objects (say, a wolf), the faculty of memory apprehends and retains the meanings of and judgements about the sensible objects (say, the dangerousness of the wolf) as inferred by the estimative faculty (*al-quwwat al-mutawahhimah*, q.v.). The faculty of memory is also different from the faculty of imagination (*al-quwwat al-mutakhayyilah*, q.v.) in so far as the latter allows us to imagine a thing not perceived by the cognitive faculty (*al-quwwat al-mudrikah*, q.v.) or inferred by the estimative faculty; the former does not allow the image or notion of a thing which is not so perceived or inferred.

al-quwwat al-mutasawwirah

The formative faculty or the faculty of representation, one of the internal senses (*al-mudrikat al-batinah*, q.v.) located in the last ventricle of the front brain. The function of the formative faculty is to retain and store everything that the common sense (*al-hiss al-mushtarik*, q.v.) forwards to it after having received it from the five external senses. The common sense merely receives the various forms of sensible objects and coalesces them together, it does not have the power to retain those forms after the sensible object have disappeared, just as water, though it can receive certain impressions, cannot retain or store them. Retention or preservation of the form assembled by the common sense is the function of the formative faculty; not to be confused, however, with the faculty of memory for which see (*al-quwwat al-mutadhakkirah*, q.v.).

al-quwwat al-mutawahhimah

The estimative faculty; located by Ibn Sina in the posterior part of the middle ventricle of the brain. It is the faculty which constitutes what may be said to be the "animal intelligence". It is by this faculty that the animal know instinctively what is dangerous and harmful and what is profitable and useful, e.g. the sheep immediately know or infers by the estimative faculty that it has to flee from the wolf. To be distinguished from the formative faculty (*al-quwwat al-mutasawwirah*, q.v.) which represents things only in their actual form and dimension while the estimative faculty functions without this limitation or restriction. A beast of prey, for example, seeing animal from a distance, finds it smaller than its actual size and maybe also in somewhat different form and yet infers its actual size and form through estimative faculty and makes the appropriate attack. Also to be distinguished from the imaginative faculty (*al-quwwat al-mutakhayyilah*, q.v.) which functions without regard to the fact that things are or are not what they appear

al-quwwat al-muharrikah

The motive faculty resident in the animal soul (*al-nafs al-haywaniyah*, q.v.). It is constituted of two powers or faculties: simulative power (*al-quwwat al-ba'ithah*, q.v.) and efficient power (*al-quwwat al-fa'ilah*, q.v.). The simulative power is divided into attractive power (*al-quwwat al-jadhibah*, q.v.) and repulsive power (*al-quwwat al-dafi'ah*, q.v.), which latter causes irascibility (*al-quwwat al-ghadbiyah*, q.v.); the attractive power has further two forms: concupiscible power (*al-quwwat al-shahwaniyah*) and the appetitive power or desire (*al-quwwat al-shauqiyah* or *al-quwwat al-nuzu'iyah*). the efficient power resides in the motor nerves and the muscles of the body and is the producer of all bodily movements. See also (*al-quwwat al-ba'ithah*, q.v.).

al-quwwat al-mudrikah

The perceptive or cognitive faculty. It is of two kinds: external (*zahir*) and internal (*batin*). The former

includes the five senses (*al-hawas al-khamsah*): touch, taste, smell, sight and hearing; and the latter the inner senses, namely, common sense(*al-hiss al-mushtarik*, q.v.), formative faculty (*al-quwwat al-mutasawwirah*, q.v.), memory (*al-quwwat al-mutadhakkirah*, q.v.), imagination (*al-quwwat al-mutakhayyilah*, q.v.) and estimative faculty (*al-quwwat al-mutawahhimah*, q.v.). The objects cognised through the outer senses are called *mahsusat* (percepts) and those by the inner senses *wajdaniyat* (intuitions). What is perceived by the external senses first and then by the internal senses is the form of the sensible objects, and what is perceived by the internal senses alone is the meaning of a thing.

al-quwwat al-mustarji'ah

A term used by Mulla Sadra (Muhammad ibn Ibrahim Sadr al-Din al-Shirazi) for the faculty of memory or recollection; see *al-quwwat al-mutadhakkirah*.

al-quwwat al-musawwirah

A term used by Ibn Sina synonymous with (*al-quwwat al-mutasawwirah*, q.v.) for formative faculty and by Mulla Sadra (Muhammad ibn Ibrahim Sadr al-Din al-Shirazi) for the faculty of imagination (*al-quwwat al-mutakhayyilah*, q.v.).

al-quwwat al-mufkkirah

The cogitative faculty which works first by way of abstraction with regard to percepts and then draws notions or concepts out of them. See also *al-quwwat al-'aqliyah*.

al-quwwat al-muwallidah

The power of generation or reproduction which by drawing from an animal body a part similar to itself in potentiality is capable of producing other bodies similar to it in actuality.

al-quwwat al-natiqah

The rational faculty specific to human beings; See *al-quwwat al-'aqliyah*.

al-quwwat al-namiyah

The power of growth resident in a living body by which it increases without changing its form until it attains its full maturity. See also *al-nafs al-nabatiyah*.

al-quwwat al-nuzu‘iyah

Desire or appetitive faculty See also *al-quwwat al-ba‘ithah*.

al-quwwat al-wahmiyah

The estimative faculty; see *al-quwwat al-mutawahhimah*.

Qaurniyah

The school of Cyrenaicism founded by Aristippus (*Aristifus*, q.v.) of Cyrene; hence the name. It holds the doctrine of enjoyment for its own sake. As pleasure is the only intrinsic good, everything, including virtue and philosophy, must be judged according to its capacity to bring pleasure. All pleasures are equal in value; they differ only in intensity and duration. Hence, physical pleasures are preferable to intellectual or moral pleasures, for the former are the keenest; and immediate pleasures are preferable to the pleasures of the future, for the they are more sure. Opposed to *Kalbiyah* (q.v.).

al-qaul al-jazim

An assertoric or declaratory statement as opposed to an exhortation, command, request, or question.

al-quwa al-nafsaniyah

The animal or sensual powers or faculties. The term is used collectively for al the powers of the animal mind (*al-nafs al-haywaniyah*, q.v.), i.e. those common with the powers of the vegetable mind (*al-nafs al-nabatiyah*, q.v.) and those specific to the animal mind, viz. motive power (*al-quwwat al-muharrikah*, q.v.) and perceptive power (*al-quwwat al-mudrikah*, q.v.) and their different kinds and sub-kinds.

al-Qiyas

The Arabic title give to Aristotle's third book on logic, viz. *Analytica Priora*; see *Analutiqa*.

qiyas

Syllogism, i.e. a form of mediate inference in which a conclusion (*natijah*, q.v.) necessarily results from the two given propositions taken together, one of which is the major premise (*al-muqaddamat al-kubra*, q.v.) and other the minor premise (*al-muqaddamat al-sughra*, q.v.), because of a connection (*qarinah*, q.v.) between the two premises wherein they are united through a common, i.e. middle term (*al-hadd al-ausat*, q.v.). The conclusion, because it necessarily follows the premises, is also sometimes called *ridf*, i.e. the consequent. The major premise is that in which the major term (*al-hadd al-akbar*, q.v.) occurs, and this is the one which occurs as a predicate (*mahmul*, q.v.) in the conclusion; while the minor premise is that in which the minor term (*al-hadd al-asghar*, q.v.) occurs, and this is the one which occurs as subject (*maudu*, q.v.) in the conclusion. Thus in the stock syllogism: "All men are mortal; Socrates is a man; hence Socrates is mortal", "All men are mortal" is the major premise, "Socrates is a man", the minor premise which together lead to the conclusion: "Socrates is mortal". *Qiyas* has many forms for which see below. For the various kinds of fallacies to be avoided in syllogistic argument, see in particular *mughalatah ishtirak al-lafzi* and *mughalatat al-'atraf al-'arba'ah*.

al-qiyas al-istithna'i

Syllogism "by exclusion", i.e. the syllogism in which the major premise is either a conditional conjunctive proposition (*al-shartiyat al-muttasilah*, q.v.) or a conditional disjunctive proposition (*al-shartiyat al-munfasilah*, q.v.) and the minor is arrived at by the exclusion (*'istithna'*) of either of the two parts of the major. The conclusion, either in the affirmative or in the negative, is actually (*bi'l-fi'l*) given in this kind of syllogism whereas in (*al-qiyas al-iqtirani*, q.v.) it is not so give except potentially (*bi'l-quwwah*). *Al-qiyas al-istithna'i* has two kinds: mixed hypothetical (*al-sharti al-muttasil*, q.v.) and mixed disjunctive (*al-sharti al-munfasil*, q.v.): the former, if the major premise, is a conditional conjunctive, i.e. hypothetical proposition, the latter if it is conditional disjunctive proposition.

al-qiyas al-'idmari

An abridged form of syllogism, technically called enthymeme; see *al-qiyas al-mujiz*.

al-qiyas al-iqtirani

"Syllogism by coupling or by combination", i.e. the syllogism in which two propositions or premises (*kubra*, q.v. and *sughra*, q.v.) are coupled together, having one term in common (*al-hadd al-ausat*, q.v.) and the two others different from each other, so that there necessarily follows from this coupling or combination of the two premises or propositions composed of two different terms as subject and predicate. It corresponds to the categorical syllogism (*al-qiyas al-hamli*, q.v.). See also *al-qiyas al-istithna'i*.

al-qiyas al-'iqna'i

Persuasive syllogism, a mode of reasoning to persuade or incite someone to take a certain course of action: the stronger form of it like *al-qiyas al-jadali*, (q.v.) is based on *mashhurat* (q.v.) and *musallamat* (q.v.); and the weaker one like *al-qiyas al-khitabi* (q.v.) on *maznunat* (q.v.) and *maqbulat* (q.v.).

al-qiyas al-'ijazi

An abridged form of syllogism, technically called enthymeme; see *al-qiyas al-mujiz*.

al-qiyas al-jadali

A dialectical syllogism consisting of the premises of the kind of *mashhurat* (q.v.) and *musallamat* (q.v.) and for controverting the standpoint or thesis of the adversary (*khasm*, q.v.) and establishing one's own.

al-qiyas al-jali

One of the two kinds of analogical reasoning in matters religious and *fiqhi* (*al-qiyas al-shar'i*, q.v.) employed by the jurists and the learned of Islam. Wine, for example, has been forbidden in the Qur'an under the word *khamr*, i.e. as a thing which intoxicates; it is therefore evident (*jali*) through analogical reasoning that any other intoxicant, say, opium, is also forbidden.

al-qiyas al-hamli

(Pure) categorical syllogism, i.e. the one in which each one of the two premises is a categorical proposition (*al-qadiyat al-hamliyah*, q.v.); see also *al-qiyas al-iqtirani*.

al-qiyas al-khitabi

A rhetorical syllogism grounded on *maznunat* (q.v.) and *maqbulat* (q.v.), i.e. more or less probable premises; used for persuasion rather than for instruction. See also *al-qiyas al-'iqna'i*.

al-qiyas al-khafi

One of the two kinds of analogical reasoning of religious nature (*al-qiyas al-shar'i*, q.v.) employed by the jurists and the learned of Islam. In the *Hadith*, for example, it is enjoined that one goat in forty must be given in charity; it is possible that some poor persons may be more in need of money than of a goat; hence it may be argued on the basis of *al-qiyas al-khafi* that it is permissible to give the value of the goat rather than the goat itself in charity.

al-qiyas al-khulf

Syllogism through *reductio ad absurdum*; a roundabout mode of argument by which a proposition is proved by deducing a contradiction from the negation of the proposition taken together with other propositions which have already been granted or proved. This kind of syllogism is often employed either to establish a proposition or premise by showing that its contradictory involves impossible consequences or to disprove a proposition by showing that its consequences are absurd.

qiyas al-daur

Argument in a circle like saying that "No S is P" and its converse "No P is S" which remains a valid mode of reasoning so long as the terms distributed in one proposition are also distributed in the other.

qiyas dhu'l-jihatain

The dilemma, i.e. a complex syllogism in which the major premise is constituted of two conditional conjunctive propositions (*al-shartiyat al-muttasilah*, q.v.), the minor premise is a conditional disjunctive proposition (*al-shartiyat al-munfasilah*, q.v.) the alternatives of which either affirm the antecedents or deny the consequents of the major and the conclusion is either categorial or disjunctive. This may be illustrated by the following example:

If you marry, you will have responsibilities; if you remain single, you will feel lonely.

Either you will marry, or you will remain single.

Therefore, either you will have responsibilities or you will feel lonely.

The dilemma to be valid is to comply with the rules of the conditional conjunctive syllogism (*qiyas al-sharti al-muttasil*, q.v.), that is either there is the affirmation of the antecedent (*wad‘ al-muqaddam*, q.v.) or the denial of the consequent (*raf‘ al-tali*, q.v.).

al-qiyas al-sufista'i

Sophism, i.e. a mode of reasoning which appears to establish a conclusion without really doing so with an intention to deceive the adversary in discussion. See *mughalatah* and the various forms of logical fallacies given under it.

al-qiyas al-sharti al-muttasil

The conditional conjunctive syllogism, one of the kinds of *al-qiyas al-istithna'i* (q.v.). It is a complex syllogism which has for its major premise a conditional conjunctive proposition (*al-sharti al-muttasilah*, q.v.) of which in the minor premise the antecedent (*muqaddam*) is affirmed or the consequent (*tali*) denied; corresponds to the mixed hypothetical syllogism in modern logic. See also (*mughalatah raf‘ al-muqaddam*, q.v.) and (*mughalatah wad‘ al-tali*, q.v.).

al-qiyas al-sharti al-munfasil

The conditional disjunctive syllogism, one of the kinds of *al-qiyas al-istithna'i* (q.v.). It is a complex syllogism which has for its major premise a conditional disjunctive proposition (*al-sharti al-munfasilah*, q.v.), either one or the other alternative of which in the minor premise is denied or affirmed: affirmation of one or the other alternative, however, leads to a conclusion only and only if the two alternatives are mutually exclusive (*mani‘at al-jam‘*, q.v.).

al-qiyas al-shar‘i

The analogical reasoning employed by the jurists and the learned of Islam on the basis of the teaching of the Qur'an, the Hadith and *'ijma‘*, corresponding to *tamthil* (q.v.) in logic; it is of two kinds *al-qiyas al-jali* (q.v.) and *al-qiyas al-khafi* (q.v.).

al-qiyas al-shi'ri

Poetic syllogism, based on *mukhayyallat* (q.v.), i.e. imaginative data or premises advanced to stir the soul of the hearer through the magic of words, and thus often force upon his mind to imagine something to be something else. See also *al-qiyas al-'iqna'i*.

al-qiyas al-damir

An abridged form of syllogism, technically called enthymeme; see *al-qiyas al-mujiz*.

al-qiyas al-kamil

The perfect syllogism, the name give to syllogism in the first figure (*al-shakl al-awwal*, q.v.); for it is only form of syllogism which yields the conclusion in any one of the four traditional propositions, viz. universal affirmative (*al-mujibat al-kulliyah*, q.v.), particular affirmative (*al-mujibah al-juz'iyah*, q.v.), universal negative (*al-salibat al-kulliyah*, q.v.) and particular negative (*al-salibat al-juz'iyah*, q.v.); more particularly it is the only form in which the conclusion is available in the form of a universal affirmative or general proposition which is needed for scientific purposes.

al-qiyas al-murakkab

Polysyllogism, i.e. a combination of two or more syllogisms which are so connected with one another that they ultimately lead to a simple conclusion; see *al-qiyas al-musalsal*.

al-qiyas al-musawat

Syllogism by equations in which the predicate of one premise becomes the subject of the next, like saying: "A is equal to B; B is equal to C; therefore A is equal to C". This form of syllogism is based on an implicit presupposition, which it is necessary to prove before the conclusion becomes established. The presupposition here that things equal to the same thing are equal to each other, being axiomatically true, validates the above syllogism. Should we argue, however, that "A is half of B, B is half of C, therefore A is half of C", it would be invalid (*'aqim*, q.v.) syllogism for the presupposition employed in this second case remains unwarranted: the half of the half is not a half but a quarter.

al-qiyas al-musalsal

A train of syllogism consisting of two or more syllogisms connected in such a way that the conclusion of one becomes the premise of the other so that at the end they lead to a single conclusion, for example:

(1) All B is C
All A is B
Therefore, All A is C
(2) All C is D
All A is C
Therefore, All A is D
(3) All D is E
All A is D
Therefore, All A is E
(4) All E is F
All A is E
Therefore, All A is F

al-qiyas al-muqassam

Perfect induction, i.e. the process of arriving at a general proposition by counting all the particular instances of a certain class like the statement: "All the months of the lunar year have days less than thirty-one." Perfect induction is perfect only in name: it is merely perfect or complete enumeration and lacks two essential characteristics of scientific induction, viz. inductive leap from the observed to the non-observed instances and the causal connection between the facts observed.

al-qiyas al-mujiz

An Abridged syllogism or enthymeme, i.e. the syllogism in which one of the premises, major (*kubra*, q.v.) or minor (*sughra*, q.v.), or conclusion (*natijah*, q.v.) is not explicitly stated; for example, from a women having milk (in her breasts) it is inferred that she has conceived. Fully expressed it may be put in the following syllogistic form:

All women who have milk have conceived.
This women has milk.
Therefore, she has conceived.

Sometimes *al-qiyas al-mujiz* is named as *al-qiyas al-'ijazi*, *al-qiyas al-'idmari*, *al-qiyas al-damir*, or

mutarakmah.

-ك-Kaaf

kubra

The major premise in a syllogism (*qiyas*, q.v.); see *al-muqaddamat al-kubra*.

Kitab al-Ustuqussat

The Arabicised title of Euclid's geometrical work: the *Elements* in 13 books-first translated into Arabic in 214/829-30 by al-Hajjaj ibn Yusuf ibn Matar (fl. 170-218/786-833) and then commented on severally by al-‘Abbas ibn Sa‘id al-Jauhari (fl. 198-218/813-33), al-Mahani (d.c. 261/874) and al-Nairizi (d.c. 310/922). See also *Uqlidis*.

Kitab al-Huruf

"Book of Letters", the title given by Muslim philosophers to Aristotle's 13 books (collectively) on metaphysics named as they are after the letters of Greek alphabet; see *Matatafusiqi*.

Kitab al-Khair al-Mahd

"The Book of Pure Good", one of the apocryphal works ascribed by Muslim philosophers to Aristotle. The work is really based on Proclus’s "Elements of Theology" ; more exactly it contains two parts : the first is a summary of Proclus’s work and the second a short commentary on it. This work was later translated into Latin (*Liber de Causis*) and commented on by Albert the Great. It thus served one of the best vehicles for the transmission of Neoplatonic thought first to the Muslims and Jews and then to Christians.

Karusfus

Chrysippus (280-209 B.C.): Greek Stoic philosopher. He was perhaps alone among the Stoics not to accept the typically Stoic doctrine of the unity of virtue. According to him, virtue is not natural to man, but is acquired through instruction and by practice. He also combined the Stoic principle of natural necessity or determinism with the doctrine of Providence. See also *Rawaqiyah*.

Kisnufans

Xenophanes (c. 570-c. 480 B.C.): Greek philosopher, a con temporary of Pythagoras (*Fithaghuras*, q.v.). He defended theistic monism divested of anthropomorphic conceptions of God current in his time. Well-known for his saying: "The gods of the Ethiopians; are dark-skinned and snub-nosed; the gods of the Thracians are fair and blue-eyed; if oxen could paint, their gods would be oxen," An account of him in Arabic religio-philosophical literature is to be found in al-Shahrastani's *Kitab al-Milal wa'l-Nihal* written in 625/1127-8.

Kalbiyah

Cynicism: a Greek school of ethics founded by Antisthenes (c. 444-368 B.C.). The Cynics taught that a good man is one who is independent of all external involvements such as family, wealth, happiness, etc. He also keeps his desires and appetites under they strict control of reason, so that he reduces them only to such as are indispensable to life. Later Cynics regarded all pleasures as evil. In extreme cases like that of Diogenes (*Dayujans al-Kalabi*, q.v.) this philosophy expressed itself in a revolt against all social conventions and courtesies and in a desire to live the life of nature amidst a civilised community, The Stoics (*Ashab al-Mazallah*, q.v.) are considered to be the followers of the Cynics, but their doctrine is less severe and more humanitarian.

kalimah

In logic any single utterance referring to a meaning or to the: definite time of the occurrence of an event or action.

al-kulyat al-khamsah

Literally the five predicables. It is also known as the *al-mufradat al-khamsah* (the five definitions) or *alfaz al-khamsah*. The first is genus (*jins*, q.v.) and *nau'*, species is the second. The third is *fasl* and the fourth is *'ard amm* (general) and the fifth predicable is *khas* (specific). *Ikhwan al-Safa'* also added a sixth predicable called *shkash*, class membership. Note that this entry is missing from the printed text.

kamm

Lit. "How much?"; technically, the category of quantity as one of the ten Aristotelian categories (al-maqulat al-'ashr, q.v.). It denotes the volume of a thing *as* well as the duration of an event and is of various kinds: al-kamm al-muttasil *(q.v.)*, al-kamm al-munfasil (q.v.), *al-kamm al-muttasil qarr al-dhat*, and *al-kamm al-muttasil ghair qarr al-dhat* (see below al-kamm al-mattasil).

al-kamm al-muttasil

The continuous quantity, i. e. the quantity of the kind the parts of which are so contiguous to one another that they form arts of which are so contiguous to one another that they form a single continuum; it is either a spatial continuum *(makan)* or a, temporal continuum, i.e. time (zaman, q.v.). The spatial continuum is of three kinds, viz. (1) one-dimensional, i.e. line *(khatt);* (2) two-dimensional, i.e. surface *(sath);* and (3) three-dimensional, and 'i.e. volume *(hajm)*. As all these are static continua, they are classed under. the category of *al-kamm al-muttasil qarr al-dhat* (the unchanging continuous quantity). The temporal continuum, though .constituted of the series of past, present and future, is uni-dimensional and, being in a perpetual flux, is named as *al-kamm al-muttasil ghair qarr al-dh-at* (the ever-changing continuous .quantity).

al-kamm al-munfasil

The discrete quantity as represented by integral numbers (1, 2, 3, 4, etc.); opposed to al-kamm al-muttasil (q.v.).

al-kawakib al-thabitah

The fixed stars, i.e. the stars fixed in the first or the outermost sphere (al-falak al-awwal, q.v.) in the Aristotelian-Ptolemaic cosmology. In Ptolemy's *Almagest* (al-Majisti, q.v.) the number of stars mentioned is 1025; this number was generally accepted by Muslim philosophers and astronomers. 'Abd al-Rahman ibn 'Umar al-Sufi (291-376/903-986), one of the greatest Muslim astronomers, in his work *Kitab al-Kawakib al-Thabitah al-Musawwar* (Illustrated Book of the Fixed Stars), however, adds that there are many more stars than 1025, but they are so faint that it is not possible to count them.

al-kawakib al-sufliyah

The lower planets, i.e. the planets below the sphere of the Sun in the Ptolemaic astronomy, current with the Muslim philosophers and scientists. They are three, viz. Venus (*Zuhrah*), Mercury ('*Utarid*) and the Moon (*Qamar*). See also below al-kawakib al-sayyarah.

al-kawakib al-sayyarah

The planets as opposed to stars (*al-kawakib al-thabitah*), q.v. ; according to the Ptolemaic cosmogony current with the Muslim philosophers there are only seven planets which according to their remoteness from earth were mentioned in the following order : Saturn (*Zuhal*), Jupiter (*Mushtari*); Mars (*Marikh*), the Sun (*Shams*), Venus (*Zuhrah*), Mercury (*‘Utarid*) and the Moon (*Qamar*). It may be noted that according to modern astronomy with its heliocentric view, the order of planets, nine in all, according to their increasing distance from the Sun is: Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune and Pluto.; the Moon is not a separate planet but merely a satellite of the earth. It is also to be noted that with the Muslim as with the Greek philosophers of antiquity every planet is studded in a crystalline, i.e. transparent, celestial sphere like a gem in a ring so that the movement of a planet is really the rotation of its whole sphere.

al-kawakib al-‘ulwiyah

"The high planets", i.e. the planets beyond the sphere of the Sun. These are three, viz. Saturn (*Zuhal*), Jupiter (*Mushtari*); Mars (*Marikh*). See *al-kawakib al-sayyarah* and also *al-kawakib al-sufliyah*.

kaif

Lit. "How?"; also termed as *kaifiyah*. It denotes quality as one of the ten Aristotelian categories (*al-maqulat al-‘ashr*, q.v.); for everything falls under the question: "How?" It is concerned with the sensuous qualities of things such, as their colours, tastes, odours and hotness and coldness or dryness and moisture, and also with the character traits and emotional states of persons such as their boldness or state of feeling shy. It has many forms or kinds for which see below the various kids of *kaifiyat*.

al-kaifiyat al-isti‘dadiyah

Qualities of capacity, i.e. qualities of a thing on account-of power or ability possessed by it to act in a certain manner or to suffer a certain change. If this capacity is active and resistant to the outside influence or pressure, it is named as *quwwah* (power); but if it is passive and non-resistant and easily suffers change, it: is called *du‘f* (weakness). See also *’isti‘dad*.

al-kaifiyat al-uwal

The first or primary qualities, i.e. the four qualities of hotness. (*hararah*), coldness (*burudah*), moisture

(*rutubah*) and dryness (*yubusah*); so called because all other qualities such as of colours, smells, tastes, touch, etc., were supposed to have originated from these four.

al-kaifiyat al-mahsusah

The sensible qualities: these are either firmly rooted in things like sweetness in honey or salinity in brine in which case they are called *'infi'aliyat* (q.v.), or they are merely transitory states like the blush on the face of man on account of embarrassment or pallidness on account of fear; in this latter case they are called *'infi'alat* (q.v.), while the sudden change of one state into another is known as *'istihalah* (q.v.).

kaifiyat mukhtassah bi'l-kammiyat

Quantitative qualities or qualities specific to magnitudes and spatial continua. These are of two kinds: (1) qualities of continuous-quantities like the rectilinearity or curvature of a line, triangularity of a triangle, or sphericity of a sphere ; (2) qualities of discrete quantities like the evenness or oddness of numbers. See also *al-kamm al-muttasil* and *al-kamm al-munfasil*.

al-kaifiyat al-nafsaniyah

The mental states or qualities both innate and acquired. A permanent state of mind becoming a part of the structure of mind is called *malakah* (q.v.), i.e. a disposition or habit like the orator's skill in speech, while a transitory state which is a passing; mood of mind is called *halah* (see *'infi'alat*).

-ل-Lam

la 'adriyah

Skepticism, the doctrine that no certain knowledge is possible, for senses can deceive and reasoning may be false-a view, for example, adopted by Imam Ghazali (450-505/1053-1111 -website-) at one stage of his spiritual development. In-its extreme form, as with some of the Greek philosophers, skepticism means that one does not know anything, and not even that. See also *Furun*.

la yasduru shai'-un 'an la shai'-in

The principle of *ex nihilo nihil fit*: out of nothing, nothing comes. The fundamental assumption of the law of causation that nothing happens in the universe without there being a cause for it. See also *al-'ilal al-'arba'ah*.

lafz

Vocable [see S. Afnan, Avicenna: His Life and Works, 92]; term. **(AnAc)** NEW!

al-alfaz al-khamsah

Literally the five predicables. It is also known as the *al-mufradat al-khamsah* (the five definitions) or *al-kulyat al-khamsah*. The first is genus (*jins*, q.v.) and *nau'*, species is the second. The third is *fasl* and the fourth is *'ard amm* (general) and the fifth predicable is *khas* (specific). *Ikhwan al-Safa'* also added a sixth predicable called *shkash*, class membership. Note that this entry is missing from the printed text.

al-lafz al-hasir

The word used as a quantifier of a determinate proposition [*al-qadiyat al-mahsurah*, (q.v.); or *al-qadiyat al-musawwarah* (q.v.)], i.e. the expressions like "all"; "some"; "not all", "not some", used to indicate the definite quantity of the subject in a proposition. See also *sur*.

al-lafz al-mushtarak

Homonym, a word that is spelt and pronounced in the same way as another, but has an entirely distinct meaning like the word *‘ain* in Arabic which means "eye" as well as "spring" and the word "spring" itself in English which means "springing motion" as well as the "place where water or oil wells up". The use of such words. leads to a number of fallacies of equivocation in logic (see *mughalatah ishtirak al-lafzi*).

lazim

Concomitant. **(AnAc)** NEW!

lima

"Why?": a form of question put in order to discuss the form and matter of definitions and propositions with regard to problems that arise in science. The interrogative pronoun *lima* is used in logic to ask two kinds of things: (1) "Why a thing is or what it is?" or "Why has an event occurred?", i.e. "What is the cause of it?" (2) "What are the grounds of somebody's making an assertion?", i.e. "How is the assertion to be verified?". See further *muta‘alliqat al-qiyas wa’l-burhan*.

lams

The touch sensation: a power diffused in the skin and flesh of the animal body. When anything comes in contact with the body the nerves are stimulated and there occurs a change in the skin or flesh which leads to the sensation of touch. This is not a single sensation but one constituted of four pairs of sensations that we get from different sense-organs in the skin or flesh. These four pairs of contrary sensations are: heat and cold, dryness and wetness, roughness and smoothness, hardness and softness (see *al-hawas al-zahirah*). Through these sensations an animal is enabled to feel its way towards safe and profitable places and avoid those which are dangerous and unprofitable.

lahu

Lit. "he has", but technically the category of possession as one of the ten Aristotelian categories (*al-maqulat al-‘ashr*, q.v.) see *milk*.

lauh al-taqabul

Table or square of opposition representing four kinds of relations of "opposition" among the four traditional propositions, i.e. (1) subalternation (*tahkim*, q.v.), (2) contradiction (*tanaqud*, q.v.), (3) contrariety (*tadadd*, q.v.). and (4) subcontrariety (*al-tadadd al-tahtani*, q.v.). See also *al-qadiyatan al-mutaqabilatan*.

-م-Mim-

ma

“What?”: a form of question put in order to discuss the form and matter of definitions and propositions with regard to the problems that arise in science. The interrogative pronoun ma is used in logic to ask two kinds of things: (1) the essence or meaning of a thing denoted by a term, i.e. its definition; (2) the intention of the speaker, i.e. the meaning of a term as intended by one who uses that term. See also *muta‘alliqat al-qiyas wa’l-burhan*.

al-maddat al-ula

Prime matter; see *hayula*.

mani‘at al-jam‘

"Mutually exclusive", i.e. the relation that exists between two contraries (*diddan*, q.v.) like odd and even, or two contradictories (*naqidan*, q.v.) like B and not-B or existence and non-existence; but whereas the contradictories (*naqidan*) are mutually exclusive as well as totally exhaustive (*mani ‘at al-khuluww*, q.v.) the contraries (*diddan*) are only mutually exclusive. Two universal propositions have opposite quality, i.e. one affirmative and the other negative like "All S is P" and "No S is P" (see *al-qadiyatan al-mutadaddatan*) also mutually exclude each other.

mani‘at al-khuluww

"Totally exhaustive", i.e. the relation that exists between two contradictories (*naqidan*) like existence (*wujud*) and non-existence (*‘adm*) or B and not-B; or between two contradictory propositions (*al-qadiyatan al-mutaqabilatan bi’l-tanaqud*, q.v.) like "All S is P" and "Some S is not P", or like "No S is P" and "Some S is P"; this, however, does not hold true of two contraries (*diddan*, q.v.).

mahiyah

The "whatness" of a thing, i.e. its essence or quiddity as opposed to *'anniyah* (q.v.), the "thatness" of a thing, i.e. its existence. The essence of a thing is the reason why it is or what it is; existence is the actuality of essence. There is one Being alone whose essence is His very existence and that is God, the Necessary Being (*al-wajib al-wujud*, q.v.). In the case of all other things, which are possible or contingent beings (*al-mumkin al-wujud*, q.v.), their essence does not necessarily imply their existence for it is possible to think of the essence of a (created) thing without knowing whether it exists or not. It is noteworthy that Mulla Sadra (97901050/1571-1642), the greatest philosopher in modern times in Iran, maintains, however, the principality or priority of existence or being of a thing (*'isalat al-wujud*, q.v.) to its essence, for, according to him, the latter is merely a mental manifestation of the former.

al-mubadi al-tabi'iyah

"The natural beginnings", a term used to denote the four causes: the material cause, the formal cause, the efficient cause and the final cause. See also *al-'ilal al-'arb'ah*.

al-mubadi al-'aliyah

"The supreme beginnings", an expression used with reference to the souls and intelligences of the celestial spheres; see *al-'uqul al-'asharah*.

mubasharah (pl. mubasharat)

The direct or primary action or movement as opposed to the transmitted or secondary action or movement generated by it. like the movement of the hand itself which causes the movement of a key in the keyhole; this latter movement is called *muwalladah* (q.v.)

mutarakamah

An abridged form of syllogism, technically known as enthymeme; see *al-qiyas al-mujiz*.

mutadaddatan

Two contrary propositions, i.e. two universal propositions have opposite quality, one affirmative and the other negative; see *al-qadiyatan mutadaddatan*.

mutadayifan

Two correlative terms like father and son, teacher and pupil, or king and subject; one term necessarily implies the other but the two cannot obtain in the same individual at the same time in the same respect. See also *taqabul al-tadayuf*.

muta‘alliqat al-qiyas wa’l-burhan

Logical adjuncts, i.e. the various interrogative pronouns used with regard to questions put in order to discuss the form and matter of definitions and arguments such as *hal* (q.v.) to ask whether or not a certain thing or state of affairs exists; *ma* (q.v.), i.e. "what a thing is"; *lima* (q.v.), i.e. "why a thing is"; etc. All this is indeed the application of the Aristotelian categories (*al-maqulat al-‘ashr*, *q.v.*) to the problems of science.

mutaqabilan

Two terms in relation of "opposition" to each other so that they cannot be applied to the same thing or person at the same time and in the same respect. These are of four kinds: (1) contraries (*diddan*, q.v.), (2) correlatives (*mutadayifan*, q.v.), (3) privative and non-privative (*al-mutaqabilan bi’l-‘adm wa’milkah*,q.v.) and (4) contradictories (*al-mutaqabilan bi’l-’ijab wa’l-salb*, q.v.). See also *taqabul*.

al-mutaqabilan bi’l-’ijab wa’l-salb

Two terms in relation of affirmation and negation like A and not-A or existence and non-existence; see *naqidan* and also *taqabul fi’l-salb wa’l-’ijab*.

al-mutaqabilan bi’l-‘adm wa’l-milkah

Two terms; one positive and the privative, like motion and rest, knowledge and ignorance, or vision and blindness -to be distinguished from two contrary terms (*diddan*, q.v.) like bitter and sweet or black and white. In the latter case it is necessary to presuppose the separate existence of two things, i.e. bitterness and sweetness or blackness and whiteness, but no such presupposition is necessary in the case of the former, for rest is merely the non-existence of motion, ignorance that of knowledge and blindness of vision. See also *taqabul bain al-’adm wa’l-milkah*.

mutawatirat

Transmitted data or premises, i.e. the propositions to which the continuous testimony of other people causes our assent.

mata

Lit. "When?", but technically the category of time as one of the ten Aristotelian categories (*al-maqulat al-'ashr*, *q.v.*). It refers to the relation of a thing to time (*zaman*, q.v.), i.e. to past, present and future or to yesterday, today and tomorrow.

al-muthul al-Aflatuniyah

The Platonic Ideals or forms: the universals which according to Plato (*Aflatun*, q.v.) are eternally real as opposed to the transitory and relatively unreal objects of sense-perception. The Ideas are also ideals as patterns of existence and as objects of human yearning (*Eros*) for higher values. See also *al-'a'yan al-thabitah*.

mujanasah

Relation of similarity between two or more objects or individuals belonging to the same genus (*jins*, q.v.), e.g. the relation between man horse subsumed under the genus "animal". See also *'ittihad fi'l-jins*.

mujarrabat

The data or premises to which the sense-experience in association with deductive reasoning causes our assent.

al-Majisti

The title of the Arabic translation of Ptolemy's (*Batlamiyus*, q.v.) notable work on astronomy: *Meagle Syntaxis* (the Grand Composition), now known as *Almgest* from *al-Majisti*. The first known Arabic translation was made by al-Hajjaj ibn Yusuf ibn Matar in 214/829-30, which followed by a number of other translations. See also *Batlamiyus (al-Qaludhi)*.

mahsusat

Percepts, i.e. objects cognised through the outer senses (*al-hawas al-zahirah*, q.v.). See also *al-quwwat al-mudrikah*.

muhassalah

The proposition in which both the subject and the predicate (as opposed to *ma'dullah*, q.v.) are in the affirmative like the statement, "All men are mortal" or "some students are lazy". see also *al-qadiyat al-muhassalah*.

Mahsurah

The determinate proposition which has a quantifier (*al-lafz al-hasir*, q.v., or *sur*, q.v.), i.e. the one in which the quantity of the subject is defintely indicated by the use of such expressions as "all", "some", "not some", etc.; opposed to *muhmalah* for which see *al-qadiyat al-muhmalah*.

Madlul

Literally "referent" and "meaning", "sense". It also means "proved", "inferred". NEW!

al-Muhaqqiq

"The Investigator", the honorific title conferred on the illustrious Nasir al-Din al-Tusi (597-672/1201-74) - the Persian philosopher, theologian, mathematician, astronomer, physician, etc. -for his having made many original contributions to the various domains of human knowledge.

muhkam bihi

Subalternate, i.e. the particular proposition in relation to the universal proposition having the same subject and predicate and of the same quality; also sometimes called *mahkum*. See also *tahkim* and *al-qadiyatan al-mutaqabilatan*.

muhkum lahu

Subalternant, i.e. the universal proposition in relation to the particular proposition having the same subject and predicate and of the same quality. See also *tahkim* and *al-qadiyatan al-mutaqabilatan*.

mahkum

Subalternate, i.e. the particular proposition in relation to the universal proposition having the same subject and predicate and of the same quality; also called *muhkam bihi* (q.v.) See also *tahkim* and *al-qadiyatan al-mutaqabilatan*.

mahkum bihi

That which is predicated of something, i.e. the predicate (*mahmul*, q.v.) of a logical judgment or proposition, e.g. the term "mortal" in the proposition: "Man is mortal".

mahkum ‘alaihi

That about which something is predicated, i.e. the subject (*maudu‘*, q.v.) of a logical judgment or proposition, e.g. the term "man" in the proposition: "Man is mortal".

mahmul

The logical predicate, i.e. the term (or terms) in a proposition which predicates something about the subject (*maudu‘*, q.v.), e.g. the term "mortal" in the proposition: "Man is mortal".

mukhalafah lili-hawadith

The Ash‘arite principle of *tanzih* that nothing which is applied to created beings should be ascribed to God in the same sense. More explicitly, terms used to for human beings have altogether different meanings when applied to God. God’s attributes do not differ from those of humankind in degree only-as God is wiser and more powerful than human beings-but in kind, i.e. in the whole nature.

mukhayyalat

Imaginative data or premises, i.e. propositions which are stated not to obtain assent of any kind but to force upon the mind to imagine something to be the case. See also *al-qiyas al-shi'ri*.

al-mudrikat al-batinah

The internal senses which include common sense (*al-hiss al-mushtarik*, q.v.), formative faculty (*al-quwwat al-mutasawwirah*, q.v.), memory (*al-quwwat al-mutadhakhirah*, q.v.), imagination (*al-quwwat al-mutakhayyilah*, q.v.), and estimative faculty (*al-quwwat al-mutawahhimah*, q.v.). See also *al-quwwat al-mudrikah*.

al-Madkhal

"Prelude" or "Introduction": a title sometimes given to Porphyry's *Isagoge*, an introduction to Aristotle's logical treatise on categories. See also *al-Isaghuji*.

Marqiyun

Marcion, a Christian Gnostic of 2^{nd} century C.E., known in Muslim philosophy for his doctrine of the eternity of matter. In Christian tradition he is known as a reformer who spent all his life in the attempt to purify Christianity from all contact with Judaism; hence Marcionism.

Marikh

The planet Mars or its sphere (*falak*, q.v.); see *al-kawakib al-sayyarah*.

musawah

Relation of equality with reference to quantity (*fi'l-kamm*) of a thing, e.g. the relation between two seers of cotton and two seers of gold. See also *'ittihad fi'l-kamm*.

mustathnah

Lit. "the excluded", but technically the antecedent (*muqaddam*, q.v.) which is affirmed or the consequent (*tali*, q.v.) which is denied in the minor premise of the hypothetical syllogism (*al-qiyas al-sharti al-mttasil*, q.v.). See also *al-qiyas al-istihna'i*.

musallamat

Accepted data or premises, i.e. the statements accepted by one's adversary (*khasm*, q.v.) in a discussion. The difference between *mashhurat* (q.v.) and *musallamat* is that whereas the former are accepted by the lay man, the latter are accepted only by the expert and elite. Both kind of premises are, however, used for dialectical purposes. See also *al-qiyas al-jadali*.

musawwarah

The determinate proposition which has a quantifier (*sur*, q.v.) or (*l-lafz al-hasir*, q.v.), i.e. the one in which the quantity of the subject (*maudu'*) is definitely indicated by such expression as "all", "some", "not all", "not some", etc.; also called *mahsurah* (q.v.).

al-Mashsha'iyun

The Preipatetics (i.e. those who walk around), the name given to the followers of Aristotle (*Aristatalis*, q.v.) for he is reported to have lectured to his pupils while walking in the garden of Lyceum, near Athens; hence also the term Peripateticism (*mashsha'iyat*). Though Aristotle's influence on Muslim philosophy was immense -all the major Muslim philosophers: al-Farabi (d. 339/950), Ibn Sina (d. 428/1037), Ibn Rushd (d. 595/1198), and others were primarily known as Peripatetics -yet Peripateticism in the history of Muslim religio-philosophical thought continued to stand in conflict with various theologies and with Platonism and more particularly with *al-hikmat al-'ishraqiyah* (q.v.). See *Hujjat al-Islam*.

mushabahah

Lit. "resemblance" or "similarity"; technically the relation between objects possessing the same quality, say, of colour, touch, taste, or smell. See also *'ittihad fi'l-kaif*.

mushaghabah

An eiristic and contentious argument; see *sufustah*.

mushakalah

The relation of similarity between objects having a common property (*proprium*), e.g. the relation between triangles of different kinds in respect of their common property that the sum of two of their sides in each case is greater than the third side. See also *'ittihad fi'l-khassah*.

Mushtari

The planet Jupiter or its sphere (*falak*, q.v.); see *al-kawakib al-sayyarah*.

mashhurat

The well-known data or premises which have gained currency among the people in general, i.e. among the lay men and even the uneducated masses. These are generally used for dialectical purposes. See also *musallamat* and *al-qiyas al-jadali*.

musadarah

An initial proposition or principle which is postulated to be true whether one believes it to be so or not like the postulates of Euclidean geometry.

al-musadarah 'ala'l-matlub al-awwal

The fallacy of *petitio principii* or *assumptio principii*, i.e. the fallacy of begging the question. It consists in asking one's opponent to grant overtly the very proposition or assumption originally propounded for discussion; this may be done in one of the following five ways: (1) by simply asking the opponent to grant the point which requires to be proved; (2) by asking the opponent to grant some more general truth which involves it; (3) by asking the opponent to grant the particular truths which it involves; (4) by asking the opponent to grant the component parts of it in detail; or (5) by asking the opponent to grant a necessary consequence of it. It may be noted that the fourth way is only a more prolix form of the first.

Matatafusiqi

Metaphysics from Greek *met ta Physika* (that which comes after physics): the title given by Aristotle's editor Andronicus (c. 70 B.C.) to a certain collection of his writings, i.e. those which come after the writings on physics. The term has nowhere been used by Aristotle himself -he has in fact called his metaphysical system "First Philosophy" (*al-Falsafat al-Ula*, q.v.). It is also misplaced in so far as Aristotle's First Philosophy or the "Science of Being as such" includes both his metaphysics and his physics: the two cannot be separated from each other. The whole work (on metaphysics) consists of fourteen books each named after a letter of Greek alphabet. Muslim philosophers know only thirteen of them and called the whole collection "The Book of Letters" (*Kitab al-Huruf*, q.v.). The first translation of a part of this work into Arabic was attempted by Hunain ibn Ishaq (d. 264/877). See also Mabad al-Tabi'ah

maznunat

Presumed data or premises, i.e. propositions which have no more evidence in their support than the opinion or presumption of the one who states these propositions. These are generally used for rhetorical purposes. See also *al-qiyas al-khitabi*.

mu'amalah

"Commercial transaction", but as contrasted with *mukashafah* (q.v.), the term means the "science" dealing with the moral and spiritual purification and cultivation of the soul.

al-ma'ani al-ula

First intentions (*intentiones primae*): the properties of and relations between concrete individual things.

al-ma'ani al-thani

Second intentions (*intentiones secundae*): properties of and relations between first intentions (*al-ma'ani al-ula*, q.v.) which practically are the Aristotelian categories (*al-maqulat al-'ashr*, q.v.).

ma'dul

The proposition which is inferred from a given proposition without changing the latter's quality and without transposing its subject and predicate but merely by changing its quantity which is done by

negativising the original predicate, e.g. the proposition "No triangles are non-three-sided" may be derived from the proposition "All triangles are three-sided". See also *‘adl*.

ma‘dulah

The proposition in which either the subject (*ma‘dulat al-maudu‘*, q.v.), or the predicate (*ma‘dulat al-mahmul*, q.v.), or both the subject and the predicate (*ma‘dulat al-tarafain*, q.v.) are in the negative. See also *al-qadiyat al-ma‘dulah* and *‘adl*.

ma‘dulat al-tarafain

The proposition in which both the subject and the predicate are in the negative form like the statement: "All non-S is non-P".

ma‘dulat al-mahmul

The proposition in which the predicate is in the negative form like the statement: "All S is non-P".

ma‘dul minhu

The orginal proposition form which another proposition is derived by changing the former's quantity through negativising its predicate. See *ma‘dul* and also *‘adl*.

ma‘dulat al-maudu‘

The proposition in which the subject is in the negative form like the statement: "All non-S is P".

marhalah

Sage. **(AnAc)** NEW!

martabah

Level. **(AnAc)** NEW!

murajjih

Preponderating reason. **(AnAc)** NEW!

maslak

Road (see Asfar 1: "First Safar, First Maslak, etc). **(AnAc)** NEW!

musawaqah

Inherence (to inhere, see Asfar, 1: ch 8, p. 75). **(AnAc)** NEW!

mudaf

Relational. **(AnAc)** NEW!

mutabaqah

Complete accord (S. Afnan, Avicenna: His Life and Works, 93); correspondence. **(AnAc)** NEW!

mu'iddat

Preparatory conditions. **(AnAc)** NEW!

al-ma'qulat al-ula

The primary intelligibles or the first principles which being *a priori* and self-evident need no proof such as the axioms of mathematics and fundamental laws of thought, e.g. a part is always less than the whole or a

thing cannot be both B and not-B at the same time. See also *awwaliyat* and *al-muqaddamat al-uwal*.

maqam

Station. **(AnAc)** NEW!

m'akus

The converse, i.e. the proposition inferred from a given proposition by transposing its subject and predicate, but without changing its quality, e.g. the proposition "No circles are triangles" is the *ma'kus* of the proposition "No triangles are circles" or "Some Arabs are Jews" is the *ma'kus* of "Some Jews are Arabs"; more usually called *mun'akis* (q.v.)

ma'kus minhu

The proposition from which another proposition is derived by transposing its subject and predicate but without changing its quality; see *ma'kus* and *'aks*.

al-mu'allim al-awwal

"The first teacher", a title given by Muslim scholars to Aristotle particularly because of their indebtedness to him logic. See also *Aristatalis* .

al-mu'allim al-thalith

"The third teacher", an honorific title given to Mir Muhammad Baqir Damad (1037-1110/1628-99), the greatest of the safawid theologians and scholars of Islam, the teacher of the celebrated Mulla Sadra (979-1050/1571-1640) himself considered the greatest philosopher of modern times in Iran. See also *al-mu'allim al-awwal* and *al-mu'allim al-thani*.

al-mu'allim al-thani

"The second teacher", an honorific title given to the celebrated Muslim philosopher al-Farabi (c. 257-

339/c.870-950) for his being the first great expositor of Aristotle's logic.

mughalatah (pl. mughalatat)

A logical "fallacy", i.e. a piece of reasoning which appears to establish a conclusion without really doing so; the term applies equally to the legitimate deduction of a conclusion from false premises and to the illegitimate deduction of a conclusion from any premises. See below the various kinds of *mughalatah* [*mughalatat*]

mughalatat al-'ibham

The fallacy of amphiboly, i.e. the fallacy arising from the grammatical structure of a proposition or statement rather than from the terms of which it is composed (as is the case with *mughalatah ishtirak al-lafzi*, q.v.). The classical example of this fallacy is the oracle given to Pyrrhus: "Pyrrhus the Romans shall, I say, subdue", which Pyrrhus, as the story goes, interpreted to mean that he could conquer the Romans whereas the oracle subsequently explained to that the real meaning was that the Romans could conquer him.

mughalatat al-as'ilat al-muta'addadah

The fallacy of many questions, i.e. a deceptive form of interrogation in which a single answer usually in the form of "Yes" or "No" is demanded to what is really not a single question but a combination of many questions which can be answered only variously, e.g. the question: "Have you left beating your mother yet?" the simple answer to which in "Yes" or "No", in either case, leads to an apparent admission of impiety; also called *jam' al-masa'il fi mas'alat-in*.

mughalatah ishtirak al-hadd al-asghar

The fallacy of ambiguous minor. It consists in using the minor term (*al-hadd al-asghar*, q.v.) in the minor premise (*al-muqaddamat al-sughra*, q.v.) in a sense different from the sense it is used as a subject in the conclusion as in the following syllogism:

> Men are not made of paper.
> Pages are men.
> Therefore, pages are not made of paper.

mughalatah ishtirak al-hadd al-akbar

The fallacy of ambiguous major. It consists in using the major term (*al-hadd al-akbar*, q.v.) in the major premise (*al-muqaddamat al-kubra*, q.v.) in a sense different from the sense it is used as a predicate in the conclusion as in the following syllogism:

> No courageous creature flies.
> Eagle is a courageous creature.
> Therefore, eagle does not fly.

mughalatah ishtirak al-hadd al-ausat

The fallacy of ambiguous middle. It consists in using the middle term (*al-hadd al-ausat*, q.v.) in the major premise (*al-muqaddamat al-kubra*, q.v.) in a sense different from the sense it is used in the minor premise (*al-muqaddamat al-sughra*, q.v.)as in the following syllogism:

> Sound travels very fast.
> His knowledge of law is sound.
> Therefore, his knowledge of law travels very fast.

mughalatah ishtirak al-lafzi

The fallacy of equivocation. It consists in an ambiguous use of any of the three terms (major, minor, or middle) of a syllogism (*qiyas*, q.v.). It thus may assume any of the following three forms: (1) fallacy of ambiguous major (*mughalatah ishtirak al-hadd al-akbar*, q.v.); (2) fallacy of ambiguous minor (*mughalatah ishtirak al-hadd al-asghar*, q.v.); (3) fallacy of ambiguous middle (*mughalatah ishtirak al-hadd al-ausat*, q.v.).

mughalatat al-'atraf al-'arba'ah

The fallacy of four terms. It consists in using four terms in a syllogism (*qiyas*, q.v.), while syllogism by definition has only three terms for it is "thinking together" or comparison of two terms (*al-hadd al-akbar*, q.v., and *al-hadd al-asghar*, q.v.) by means of the third term (*al-hadd al-ausat*, q.v.) -the result is either no syllogism or a combination of two syllogism (*al-qiyas al-murakkab*, q.v.). The significance of this fallacy is to avoid all ambiguity in the case of terms used in a syllogism. See also *mughalatah ishtirak al-lafzi*.

mughalatat al-takid

The fallacy of accent, i.e. the fallacy arising from the emphasis or stress laid upon the wrong part of a sentence, for example, the statement: "Thou shalt not bear false witness against thy neighbour" may be differently interpreted (rather misinterpreted) by laying an undue stress on one of the words: "thou", "false", "witness", "against", "thy" and "neighbour".

mughalatah tarkib al-mufassal

The fallacy of composition. It consists in taking words together which ought to be taken separately as may be illustrated from the following piece of (false) reasoning:

- Is it possible for a man who is not writing to write?
- Of course it is.
- Then it is possible for a man to write without writing.

mughalatah tafsil al-murakkab

The fallacy of division. It consists in taking words separately which ought to be taken together as may be illustrated from the following example:

- *All the angles* of a triangle are equal to two right angles.
- Therefore, *each angle* of the triangle is equal to two right angles.

mughalatah al-dalil al-murafa'ah ila'l-shakhs

The fallacy of *argumentum ad hominem*. It consists in diverting the argument from the point or thesis under discussion to an irrelevant or malicious observation about the personality of the opponent.

mughalatah raf' al-muqaddam

The fallacy of the denial of the antecedent. It consists in an abortive attempt to deny or exclude the antecedent in the minor premise of a hypothetical syllogism (*al-qiyas al-sharti al-muttasil*, q.v.) in order to establish the consequent (*tali*, q.v.) in the conclusion which in fact is logically unwarranted, e.g. from the major premise: "If he takes poison, he will die", and the minor: "He has not taken poison", we cannot conclude anything not even "He will not die", for death can be caused by a number of causes other than

that of taking poison.

mughalatah su 'i'tibar al-haml

The fallacy of *secundum quid*. It consists in the use of a general proposition or rule in a particular case without attention to its special circumstances which would invalidate the use made of it. It is as if one were to say that because it is always right to help a man in distress, it is right to rescue a criminal form the custody of police.

mughalatah 'adm al-luzum bi'l-tab'

The fallacy of *non-sequitur*, i.e. the one in which there is no logical connection whatsoever between the premises advanced and the conclusion drawn, for example, a speaker, in order to prove that a man is an adulterer, may argue that he is a showy dresser and has often been seen about at nights, which facts, however, do not establish the charge; sometimes the expression *'adm luzum bi'l-tab'* is used to denote the fallacy of the consequence which includes both the fallacy of the denial of antecedent (*raf' al-muqaddam*, q.v.) and the fallacy of the affirmation of the consequent (*wad' al-tali*, q.v.)

mughalatat al-lafziyah

The fallacy *in dictione*, i.e. the one arising from the misuse of language. This has many kinds, viz. fallacy of equivocation (*mughalatah ishtirak al-lafzi*, q.v.), fallacy of amphiboly (*mughalatat al-'ibham*, q.v.), fallacy of composition (*mughalatah tarkib al-mufassal*, q.v.), fallacy of division (*mughalatah tafsil al-murakkab*, q.v.), fallacy of accent (*mughalatat al-takid*, q.v.), etc.

mughalatat al-natijah ghair al-muta'alliqah

The fallacy of *ingoratio elenchi*, i.e. the fallacy of irrelevance. It arises when by reasoning, which though valid in itself, one establishes a conclusion other than that required to refute the adversary's thesis or assertion.

mughalatah wad' al-tali

The fallacy of affirmation of the consequent. It consists in an abortive attempt to affirm the consequent in the minor premise of a hypothetical syllogism (*al-qiyas al-sharti al-muttassil*, q.v.) in order to establish the

antecedent (*muqaddam*, q.v.) in the conclusion, which in fact is logically unwarranted; e.g. form the major premise: "If he takes poison, he will die" and the minor: "He has died," we can not conclude anything, not even "He has taken poison", for death can be caused by a number of causes other than that of taking poison.

mughalatah wad‘ ma laisa bi‘illat-in ‘illat-an

The fallacy of *non causa pro causa* (assuming a cause what is not the cause). According to the Muslim Peripatetic philosophers, it consists in assigning a reason for some conclusion, which reason in fact is irrelevant to that conclusion. In other words, the fallacy lies in connecting a conclusion with a certain premise which premise, so far as that conclusion is concerned, could as well have been ignored.

al-Maghalit

The Arabic title given to Aristotle’s sixth book on logic, viz. *Sophistici Elenchi*; See *Sufistiqa*.

mufariqat

The separated beings, i.e. the purely spiritual beings separated from all that is bodily. The term more specifically is used to denote the souls and intelligences of the celestial spheres. See also *al-‘uqul al-‘asharah*.

al-muqabil fi kull-i shai’-in la shai’-an

Dictum de Omni et Nullo; the leading principle of syllogistic argument (*qiyas*, q.v.) that whatever is affirmed or denied of an entire class or kind may be affirmed or denied of any part.

muqati‘

The conclusion in an argument which makes further discussion on a problem impossible by bringing it to a logical absurdity such as circularity (*daur*, q.v.) in proof, infinite regress (*tasalsul*, q.v.), or bringing two contradictories together (*’ijtima‘ al-naqidain*, q.v.).

maqbulat

The accepted data or premises, i.e. propositions to which the testimony of the person in whom we have full confidence causes our assent; this confidence may be because of a heavenly injunction in his favour or because of his reputation for being an expert in a particular field. Such premises are used generally for presuasive purposes. See *al-qiyas al-khitabi* and *al-qiyas al-'iqna'i*.

muqaddam

The antecedent, i.e. that clause of a conjunctive conditional or hypothetical proposition (*al-qadiyat al-shartiyah* *al-muttasilah*,q.v.) which precedes the consequent (*tali*, q.v.) as its condition or cause, e.g. the clause "If it rains," in the statement: "If it rains, the ground shall be wet".

al-muqaddamat al-uwal

The first premises, i.e. the propositions which are accepted by all as basic truths, like the statement: "The whole is greater than the part" or "Things equal to one and the same thing must be equal to each other". See *awwaliyat* and *al-ma'qulat al-ula*.

muqaddamah

The premise, i.e. the given proposition which leads the way to an inferred proposition; particularly one of the two premises in a syllogism (*qiyas*, q.v.) which together lead to the inference of a conclusion (*natijah*, q.v.).

al-muqaddamat al-hamliyah

An attributive or categorical premise; see *al-qadiyat al-hamliyah*.

al-muqaddamat al-shartiyah

A conditional or hypothetical premise in a (mixed) hypothetical syllogism; see *al-qadiyat al-shartiyah*.

al-muqaddamat al-sughra

The minor premise, i.e. one of the two premises in a syllogism (*qiyas*, q.v.) which contains the minor term (*al-hadd al-asghar*, q.v.) and this is the one which occurs as subject (maudu‘, q.v.) in the conclusion (*natijah*, q.v.).

al-muqaddamat al-kubra

The major premise, i.e. one of the two premises in a syllogism (*qiyas*, q.v.) which contains the major term (*al-hadd al-akbar*, q.v.) and this is the one which occurs as a predicate (*mahmul*, q.v.) in the conclusion (*natijah*, q.v.).

al-maqulat al-‘ashr

The ten Aristotelian categories, viz. substance (*jauhar*, q.v.), quantity (*kamm*, q.v.), quality (*kaif*, q.v.), relation (*’idafah*, q.v.), time (*mata*, q.v.), place (*aina*, q.v.), situation or position (*wad‘*, q.v.), possession (*lahu*, q.v.), or state (*jiddah*, q.v.), passion (See *’inf‘al* and *yanf‘il*) and action (see *fi‘l*, also called *yaf‘al*). This list of categories given by Aristotle in the *Categories* (*al-Qatighuriyas*, q.v.)and the *Topics* (*Tubiqa*, q.v.) is not exhaustive or final; yet it is not a haphazard list devoid of all structural arrangement. Thus in order that something may exist, substance must exist, as if it were the very starting point of all individual things. But nothing can exist merely as a substance; it must have accidental forms (*a‘rad*). For instance, a cat cannot exist unless it has some colour, while it cannot have colour unless it has quantity or some kind of magnitude. At once, then we have the first three categories: substance, quality and quantity, which are the intrinsic determinations of all objects. But the cat is equal or unequal in size to other substances; in other words, it stands in some relation to other objects. Moreover, the cat must exist at a certain period of time and in a certain place; must have a certain position or posture; and must possess (or be in) a state of comfort or discomfort. Again, all material substances as belonging to a cosmic system both act and are acted upon.

mukashafah

A mode of intuitive or mystical apprehension which leads to the disclosures of things divine. According to al-Ghazali, *mukashafah* is a light which appears in the heart after it has been purified of all that is dross and blamable. Through this light are revealed many matters of which one had until then only heard names or had merely vague and general ideas. As a result, the meanings of spiritual verities become clear and one begins to have a true apprehension of the nature of Divine Being, His attributes, His acts as well as understand the real meanings of such terms as angels and devil, prophecy, prophet, revelation, etc. Contrasted with *mu‘amalah* (q.v.).

milk

Lit. "possession", but technically one of the ten Aristotelian categories (*al-maqulat al-‘ashr*, q.v.), often called *jidah* but more correctly perhaps *lahu* (he has), i.e. to have, or *dhu*, i.e. ownership. It denotes the relationship of a body to the covering it has over the whole of its extension or over a part of it, e.g. the clothing, armour, or shoes that man wears and which he carries wherever he goes, unlike the house he lives in which even if possessed by him encloses him only so long as he remains in the house.

malakah

A permanent disposition or habit of mind which becomes a part of the structure of mind like the orator's skill in speech as contrasted with *halah* which is merely transitory state or passing mood. See also *’al-kaifiyat al-nafsaniyah*.

mumathalah

Lit. "resemblance" or "similitude"; technically the relation between objects or individuals belonging to the same species, e.g. the relation between Zaid, Bakr, ‘Umar, etc., subsumed under the species "man". See also *ittihad fi’l-nau‘*.

al-mumtani‘ al-wujud

The being the existence of which it is impossible to think, e.g. a square circle or a married bachelor and for that matter anything which may be said to combine within it two contradictories (*naqidan*, q.v.) at the same time. See also *al-wajib al-wujud* and *al-mumkin al-wujud*.

al-mumkin al-wujud

The possible being, i.e. that which receives its existence from another and the non-existence of which is thinkable or possible like this world of ours. See also *al-mumtani‘ al-wujud* and *al-wajib al-wujud*.

Manzil

Station. **(AnAc)** NEW!

munasabah

The relation of "proportionateness" between two or more pairs of things when the terms or parts of each pair have the same relation or ratio as the terms or parts of the other pair, e.g. the relation individually of two brothers to their father or the relation of ratio 2:4 to ratio 3:6. See also *'ittihad fi'l-'dafah*.

Manala'us

Menelaos (fl. in 98 C.E.): Greek mathematician and astronomer, well known to Muslim philosophers through the Arabic translation of his work on Spherics (3 books) by al-Mahani (d. c. 261/874) and also by Hunain ibn Ishaq (d. 264/877). The original text in Greek has been lost, and the work is extant only in its Arabic translation or its Hebrew and Latin versions.

muntij

A valid mode of reasoning which leads to a conclusion logically warranted, e.g. the affirmation of an antecedent in a mixed hypothetical syllogism (see *wad' al-muqaddam*); opposed to *'aqim* (q.v.).

mintaqat al-buruj

Lit. "the belt or zone of towers," but technically the belt of the heavens outside which the sun and moon and major planets do not pass; divided crosswise into twelve equal areas called signs of the Zodiac (suwar al-buruj) each named after a zodiacal constellation. The twelve signs of the Zodiac are as follows: (1) *Hamal* (*Aries* or Ram); (2) *Thaur* (*Taurus* or bull); (3) *Jauza'* (*Gemini* or Twins); (4) *Sartan* (*Cancer* or crab); (5) *Asad* (*Leo* or Lion); (6) *Sunbulah* (lit. "an ear of corn"; *Virgo* or Virgin); (7) *Mizan* (*Libra*, Balance); (8) *'Agrab* (*Scorpio* or Scorpian; (9) *Qaus* (*Sagittarius* or Archer); (10) *Jadi* (*Capricorn* or Goat); (11) *Dalw* (*Aquarius* or Water-carrier) ; and (12)*Hut* (*Pisces* or Fishes).

It is noteworthy that the term buruj has been used three times in the Holy Qur'an: 15:16; 25:61; and 85:1.

mun'akis

The converse, i.e. the proposition inferred from a given proposition by transposing its subject and the predicate but without changing its quality, for example the proposition: "No circles are triangles" is the

mun'akis of the proposition "No triangles are circles" or Some Arabs are Jews" is the *mun'akis* of "Some Jews are Arabs". The negative particular proposition (*al-salibat al-juz'iyah*, q.v.), however, has no *mun'akis* form of it.

muhmalah

Indesignate or indefinite proposition, i.e. a proposition without a quantifier (*sur*, q.v.) like the statement "Men are brave" or "Students are diligent". See *al-qadiyat al-muhmalah*.

muwazanah

Lit. "equivalence" or "equilibrium"; technically, the relation of equivalence or similitude between wholes having similar composition of parts, e.g. the relation between the skeletal systems of two mammalians or vertebrates. See also *'ittihad fi'l-wd'*.

al-Mawadi' al-Jadaliyah

The Arabic title given by al-Farabi to Aristotle's fifth book on logic, *Topica*; see *Tubiqa*.

al-mujibat al-juz'iyah

The particular affirmative proposition; see *al-qadiyat al-mujibah al-juz'iyah*.

al-mujibat al-kulliyah

The universal affirmative proposition; see *al-qadiyat al-mujibat al-kulliyah*.

maudu'

Lit. "subject"; technically the term in a proposition about which something is predicated, e.g. the term "woman" in the proposition: "Woman is mortal".

muwalladah (pl. muwalladat)

"Generated" act, i.e. the secondary action or movement generated by the primary action or movement like the movement of the key in the keyhole by the movement of the hand; opposed to *mubasharah* (q.v.).

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-ن-Nun

natijah

The conclusion in a syllogism (*qiyas*, q.v.) which necessarily follows from the two given propositions taken together, i.e. the major premise (*kubra*, q.v.) and the minor premise (*sughra*, q.v.) because of their common link (*qarinah*) through a middle term (*al-hadd al-ausat*, q.v.). The predicate (*mahmul*, q.v.) of the conclusion is called the major term (*al-hadd al-akbar*, q.v.) and the subject (*maudu'*, q.v.) the minor term (*al-hadd al-asghar*, q.v.). The conclusion, because it necessarily follows the two given propositions, is also sometimes called *ridf*, i.e. the consequent.

al-natijah ghair al-muta'alliqah

The fallacy of *ignoratio elenchi*; see *mughalatat al-natijah ghair al-muta'alliqah*.

al-natijah ma yuram

Petitio principii or begging the question; see *al-musadarah 'ala'l-matlub al-awwal*.

nahw

mode. **(AnAc)** NEW!

al-nisbat al-hukmiyah

The relation between the subject (*mahkum 'alaihi*, q.v.) and the predicate (*mahkum bihi*, q.v.), i.e. the copula of a logical proposition, more ususally called *ribatah*.

nusbah

Lit. "situation", but technically the category of position or posture; see *wad'*.

nizam

order. **(AnAc)** NEW!

al-nafs al-ammarah

"The commanding soul", i.e. the soul which is wont to enjoin evil, an expression used in the Holy Qur'an (12:53) for the lowest stage in the spiritual growth of man, the stage when the low desires and animal passions rule the mind of man and he succumbs to his carnal desires like a brute. See also *al-nafs al-lawwamah* and *al-nafs al-mutma'innah*.

al-nafs al-insaniyah

The human mind or soul. It possesses all the faculties and powers of the vegetable mind (*al-nafs al-nabatiyah*, q.v.) as well as those of the animal mind (*al-nafs al-hayawaniyah*, q.v.), but in addition hs the rational faculty (*al-quwwat al-'aqliyah*, q.v.) peculiar to itself which has two forms: one theoretical or speculative (*nazari*) which enables man to have abstract thinking and the other practical *('amali*) on which morality depends.

al-nafs al-hayawaniyah

The animal soul or mind; it possesses all the powers or faculties of the vegetable mind (*al-nafs al-nabatiyah*, q.v.), viz. the nutritive power (*al-quwwat al-ghadhiyah*, q.v.), the power of growth (*al-quwwat al-namiyah*, q.v.) and the power of reproduction (*al-quwwat al-muwallidah*, q.v.). In addition it, possesses two powers or faculties peculiar to itself, i.e. motive faculty (*al-quwwat al-muharrikah*, q.v.) and cognitive faculty (*al-quwwat al-mudrikah*, q.v.) each one of which has many kinds of sub-classes.

al-nafs al-falakiyah

The celestial or heavenly soul; the view that celestial spheres, i.e. stars and planets, have souls and intelligences was subscribed to by almost all the Muslim philosophers, for it had the overwhelming authority of Aristotle behind it. See *al-'uqul al-'asharah*.

al-nafs al-kulliyah

The universal soul inclusive of all the individual souls; corresponds to the *Psyche* of Plotinus (*Fulutin*, q.v. or *al-Shaikh al-Yunani*, q.v.).

al-nafs al-lawwamah

"The self-accusing soul": an expression in the Holy Qur'an (75:2) for the second stage in the spiritual and moral growth of man at which the slightest departure from the path of rectitude at once brings the pricks of conscience. See also *al-nafs al-ammarah* and *al-nafs al-mutma'innah*.

al-nafs al-mutma'innah

"The soul at peace", an expression used in the Holy Qur'an (89:27) in connection with the three stages in the spiritual development of man: (1) the animal stage of *al-nafs al-ammarah* (q.v.); (2) the human stage of *al-nafs al-lawwamah* (q.v.) and (3) the heavenly or spiritual stage of *al-nafs al-mutma'innah*. At this last stage, man because of a perfectly righteous life, is rewarded by God with an unspeakable peace of mind, almost a state of paradise on earth -hence the Qur'anic verses: "And thou, O soul at peace (*al-nafs al-mutma'innah*)! return to thy Lord well pleased with Him and He will pleased with thee. So enter thou among My chosen servants and enter thou My Garden" (89:27-30).

al-nafs al-nabatiyah

"The vegetable soul or mind" possessed of three powers or faculties: (1) nutritive power (*al-quwwat al-ghadhiyah*, q.v.)by which it changes another body into the form of the animal body into which it resides; (2) the power of growth (*al-quwwat al-namiyah*, q.v.) by which the animal body increases without changing its form till it attains full maturity; and power of reproduction (*al-quwwat al-muwallidah*, q.v.) which draws from the body a part similar to itself in potentiality capable of producing other bodies similar to it in actuality.

nuqlah

Change or movement of a body from one place to another, technically called *harakah fi'l-ain* (q.v.).

naqidan

Two contradictories like existence and non-existence or Muslim and non-Muslim; the two contradictories cannot both be true not can they both be false, for they are mutually exclusive (*mani'at al-jam'*, q.v.) as well as totally exhaustive (*mani'at al-khuluww*, q.v.) as distinguished from the contraries (*diddan*, q.v.) which are merely mutually exclusive. The two contradictories like the two contrary states or qualities cannot obtain in one and the same individual at the same time. See also *'ijtima' al- naqidain*.

naqid al-tali

The denial of consequent in the minor premise of a hypothetical syllogism (*al-sharti al-muttasil*, q.v.) leading to the denial of the antecedent in the conclusion, a valid mode of reasoning called the negative mode (*Modus Tollens*) of hypothetical syllogism; opposed to *'ain al-tali* (q.v.) which is a form of logical fallacy (see *mughalatah wad' al-tali*).

naqid al-muqaddam

Denial of antecedent, an invalid (*'aqim*, q.v.) mode of reasoning which does not warrant any logical conclusion. See also *mughalatah raf' al-muqaddam*.

numuww

Growth of a body by assimilation of another body through the process of nourishment (*al-quwwat al-ghadhiyah*, q.v.); one of the four kinds of *harakah fi'l-kamm* (q.v.). See also *al-nafs al-nabatiyah*.

al-Nawamis

The title of the Arabic translation by Hunain ibn Ishaq (d. 264/877) of Plato's Dialogue the *Laws* considered to be the earliest extant classic of European jurisprudence.

nau' (pl. anwa')

Species. As one of the predicables (see *Isaghuji*), *nau'* is a relatively smaller class which is included in a

wider class called *jins* (q.v.), i.e. genus; e.g. the smaller class: "man" is included in the wider class: "animal". thus "man" is a species (*nau'*) in relation to "animal" and "animal" is a genus (*jins*) in relation to "man". See also *jins*.

nau' al-'anwa'

Lit. "species of species"; technically *infima species*, the lowest species of a classification which can no longer be divided into further sub-classes but only into individuals. In Aristotelian logic the individual himself is named as *nau' al-'anwa'*; also called *nau' al-safil*.

-و-Waw

al-wajib al-wujud

Necessary Being, i.e. that which exists by itself or that which cannot but exist, for non-existence of it is unthinkable; an expression used by philosophers for God. See also *mahiyah* and *al-mumkin al-wujud*. "Being the most significant entity in the metaphysical system of ibn Sina"

al-wahid bi'l-ittisal

Unity through contiguity like the unity of any material body which is considered one thing: the parts therein are so closely conjoined with one another that they together make one single body in actuality (*bi'l-fi'l*) even though that body can be resolved into a multiplicity of parts in potentiality (*bi'l-quwwah*).

al-wahid bi'l-irtibat

Unity through conglomeration like a mechanical aggregate in which the parts, though actually (*bi'l-fi'l*) separte from each other, are so conjoined that they make one whole; also called *al-wahid bi'l-tarkib*.

al-wahid al-haqiqi

The real or pure unity, altogether divested of multiplicity (*kathrah*), i.e. in potentiality as well as in actuality, like God or a point in geometry; opposed to *al-wahid al-majazi* (see below).

al-wahid al-majazi

Conceptual or figurative unity which is composed of different parts or items colligated or subsumed mentally under some kind of logical relation or category such as genus (*jins*, q.v.), species (*nau'*, q.v.), accident (*'ard*), etc. See also *'ittihad fi'l-jins* and *'ittihad fi'l-nau'* .

wa'id

Mu'tazili doctrine of the unconditional punishment of the unrepentant sinner in the hereafter. **(AnAc)**

wahib al-suwar

The dispenser of forms or *dator formarum*, a name given to the active intellect (*al-ʻaql al-faʻʻal*, q.v.). According to the Muslim Peripatetics like al-Farabi and Ibn Sina, it is the active intellect which gives to each individual thing its proper form and it also gives to a body a soul, which in fact is its form (*surah*, q.v.) when that body is read to receive it. Moreover, the human intellect comes to know of the universal forms of the particulars only as activated by the active intellect. See also *al-ʻaql al-faʻʻal*.

wajdaniyat

The intuitive cognitions, i.e. the apprehension through the inner senses (*al-hawas al-batinah*, q.v.) of the meanings or significations of things. See also *al-quwwat al-mudrikah*.

wadʻ

The category of "position" as one of the ten Aristotelian categories (*al-maqulat al-ʻashr*, q.v.), also called *nusbah* (situation). It denotes the "posture" of a thing, e.g. when we say that a man or animal is standing, or sitting, or lying down.

wadʻ al-tali

The fallacy of the affirmation of the consequent; see *mughalatah wadʻ al-tali*.

wadʻ ma laisa bi ʻillat-in ʻillat-an

The fallacy of *non causa pro causa*; it consists in assigning a reason for some conclusion which reason in fact is irrelevant to that conclusion; see *mughalatah wadʻ ma laisa biʻillat-in ʻillat-an*.

wadʻ al-muqaddam

The affirmation of the antecedent in the minor premise of a mixed hypothetical syllogism (*al-qiyas al-sharti al-muttasil*, q.v.) leading to the affirmation of the consequent in the conclusion, a valid mode of reasoning know as *Modus Ponens*, i.e. the positive mode of hypothetical syllogism. It is opposed to *raf 'al-muqaddam* (denial of antecedent) which is a form of logical fallacy (see *mughalatah raf' al-muqaddam*).

wahm

Apprehension of the meanings of the sensible objects, a kind of cognitive experience which is also available to the animals, and one on the basis of which they are enabled to draw inferences for their physical well-being and safety. See also *tawahhum* and *al-quwwat al-mutawahhimah*.

> Ibn Sina and Wahm: (from "The Metaphysics of Ibn Sina" by Prof. Parviz Morewedge):
> ...the ability to have a mental experience of an even in contrast to the actual happening of that event. Most references to *wahm* indicate conceptual operations on bodies which clarify the nature of bodily substances....

wahmiyat

Imagined data or premises, i.e. propositions which though based on mere opinion, are such that the faculty of imagination necessitates our belief in them. See also *maznunat*.

wujud

Existence, concretion, actuality. *Wujud* or 'existence', the *masdar* of the Arabic verb *wajada* (literally 'to have found'), is *maujud*, meaning an 'individual existent', or the property of an individual existent. *Wujud* differs from both 'essence' and 'being'. The chief example of *maujud* is an individual substance. Only the Necessary Existent is said to have *wujud* as its essence. Other examples of entities having *wujud* are accidents of an individual substance which has been realized, such as the color pink in Parviz's skin, In any instance of *wujud* other than the Necessary Existent, the essence of the *wujud*, i.e. 'what it is', differs from its existence, i.e. from the fact 'that it is'. [from "The Metaphysics of Ibn Sina" by Prof. Parviz Morewedge, p. 325. with minor changes.]

- -Hah

hubut

The fall, i.e. the fall of the human soul from the world of spirit into a material body in which it gets enclosed as if in a prison, yearning all the time for its original abode.

hal

"Wether or not?" –a form of question put in order to discuss the form and matter of definitions and propositions or different kinds of problems that arise in science. The interrogative pronoun hal is used in logic to ask two kinds of things: (1) Whether or not a thing exists, for example, *hal Allah maujud-un* (Does God exist?); Whether or not a thing possesses a certain quality or state, for example, hal al-‘alam hadith-un (Is the world created?). See also *muta‘alliqat al-qiyas wa’l-burhan* and *ma*.

al-halliyat al-basitah

A simple form of putting a question in logic when one asks merely about the existence of a thing, i.e. whether or not a particular thing exists. See also *hal*.

al-halliyat al-murakkabah

A compound form of putting a question in logic when one wants to know whether or not a thing exists and if it exists what are its attribues or qualities. See also *hal*.

huwa huwa

Lit. "he is he" or "it is it"; in logic it means that everything is identical with itself or that everything is what it is and not anything else: A is A and not B. In *tasawwuf* (Islamic mysticism) it represents that spiritual state of the mystic which testifies to the presence of God to everthing and thus establishes the manifestation of divine unity in the world.

hayula

The prime matter; the indeterminate substratum or mere potentiality which in combination with form (*surah*, q.v.) constitutes a particular thing. According to the Peripatetic philosophers, it is eternal; for being a mere potentiality, it is the principle of all becoming and, therefore, could not have become itself. See also *surah.*

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- ي -Yah

yaqiniyat

Certain or self evident data or premisses, i.e. propositions the truth of which is open to direct inspection and requires no apeal to other evidence, like the statement that "two contradictories cannot be predicated of the same object at the same time" or that "a part is less than the whole of which it is the part". See also *al-ma‘qulat al-ula* and *al-muqaddamat al-uwal*.

yanfa‘il

Lit. "to be acted on"; technically the category of "passion" as one of the ten Aristotelian categories (*al-maqulat al-‘ashr*, q.v.) opposed to the category of "action" (*fi‘l*, q.v.). See also *‘infi‘al*.

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